

2 ZOOLOGIA ETHICA

A
DISQUISITION

CONCERNING THE
MOSAIC DISTINCTION

OF
ANIMALS

INTO
CLEAN and UNCLEAN.

BEING
An Attempt to explain to CHRISTIANS the WISDOM,
MORALITY, and USE of that Institution.

IN TWO PARTS.

He is not a Jew which is one outwardly. Rom. ii. 28.

By WILLIAM JONES,
Rector of Pluckley, in Kent.

L O N D O N,

Printed for ROBINSON and ROBERTS, in Paternoster-Row
And sold by M. FOLINGSBY, near Temple-Bar.

MDCCLXXI.

ZOOLOGIA ETHICA

A

DISCUSSION

CONCERNING THE

MOSAIC DISTINCTION

OF

ANIMALS

INTO

CLEAN AND UNCLEAN

BEING

An Attempt to explain to Christians the Wisdom,
Morality, and the Infidelity

IN TWO PARTS.

It is not a few who are one-sided. Rom. ii. 2.

By WILLIAM JONES

Rector of St. Mary's in Kent.

L O N D O N

Printed for Richardson and Barrett, in Pall-mall.

And sold by M. P. G. in Kent, near Temple.

MDCCLXXI.

(ii)

P R E F A C E.

IT being difficult to foresee what a Reader will expect from the title of this Disquisition, it may be useful to inform him, that while I was revolving the matter of it in my mind many years ago, I was curious to know how the subject, according to my own sense of it, would appear to a Jew. It was not long before an opportunity offered. I met with a young man of that persuasion, who, having been engaged with a printer at *Amsterdam*, for the Hebrew Language, was something of a scholar, and appeared to have a good command of the Old Testament in his memory, with as much freedom of
A speech

speech and ingenuity as is to be met with amongst that sort of people.

To this person I applied myself; and when I had satisfied my curiosity, I committed to paper the particulars of our Conversation, with which I shall here present the Reader, that he may understand the design of the following sheets. But then I must request him not to blame me, if I do not make my Jew more sensible than I found him; and also if I take the liberty of exhibiting our discourse in its natural terms, though more agreeable to the familiarity of a private conversation, than to the formality of a deliberate treatise.

Christian. You Jews have a great aversion to Swine's flesh: pray tell me what is your reason for it?

Jew. Because it is forbidden in our Law?

Christian. But why was it forbidden? what harm is there in it?

Jew.

Jew. Because the Swine does not chew the cud.

Chr. How comes *that* to be any objection?

Jew. Sir, you know it is so ordered in our Law: it was God Almighty's will, and we are not obliged to account for it.

Chr. But if the Laws of God are not unreasonable in themselves, you should consider their intention. The service of reason is surely more acceptable to God than the service of ignorance; which is like that of the Beasts, who obey the will of their Creator without knowing what they do. One would wonder how any rational creature can be zealous in the observation of such a service.

Jew. You would not have me despise what God has commanded, and leave off the custom of the Law! I shall never do that in all my life.

Chr. You would know better how to act in that respect, if you could be brought to consider *the reason* of what you are practising. If I were to ask, why you eat the flesh of the *sheep*, you would tell me, because it *divides the hoof, and chews the cud*. But you eat neither the *hoof* nor the *cud*: so that the reason cannot lie here, but must be sought for in the general Character of the animal, to which these marks are an Index. That you may understand what I say, compare the Sheep and the Swine, as you would compare two men, a good one and a bad one, and see whether you cannot discover a remarkable difference between them. Don't you know that an Hog will be drunk?

Jew. Oh, yes! and I have seen them drunk, and falling down in the dirt.

Chr. But no man ever saw a Sheep drunk, neither can it be tempted to any excess; being remarkably moderate in the use even of water itself.

Jew. What you say is true, but I did never mind it before.

Chr. Perhaps so; but I wish you would think of it: for though vain people mock at your dislike of *Pork*, the matter is of more depth than either they or you are aware of. Therefore give me leave to proceed. You must have observed that the Sheep is patient; it neither lifts up its voice nor struggles while men are taking away its fleece; but, as the Scripture expresses it, is *dumb before its shearers*. If you were to use the same liberty with an Hog, there would be, as the proverb has it, *great cry and little wool*. If you would force an hog one way, he endeavours to run the other way; so that he cannot be driven unless he is tied by the leg; but the sheep goes quietly to the place appointed, and is obedient to the voice of the Shepherd. Wash a Sheep, and it preserves its whiteness till it comes to be sheared: but when you have washed an hog, he

buries himself in the mire, and becomes more filthy than he was before. Sottishness and immodesty go together, as do also temperance and chastity. A Tail is given to the Sheep and other four-footed beasts for decency ; but the Swine, by a certain twist of the tail, common to the species, discovers what other animals conceal, as if it were divested of all shame. It is *stiff necked* too (a reproach which the Scripture hath fixed upon your forefathers *) beyond all other beasts, and its snout is so inflexibly pointed to the ground, that it cannot look upwards to the sky.

You see then, friend *Mordecai*, that the difference between the Sheep and the Swine is much more in the *manners* than in the *meat* ; and that you ought to abhor the Swine, only as an example of every thing that is hateful in the sight of God. What honour do you expect to get

* Exod. xxxii. 9,

by abstaining scrupulously from Swine's flesh, if you are like an hog at last in your manners and inclinations ? Have the Jews no swine of this sort among them ?

Jew. Yes, we have many who are wicked in all manner of wickedness, and beastly like the Hog.

Chr. Such men ought not to expect that their diet will recommend them to God, if in their appetites and actions they are more nearly allied to the Devil. We Christians, though we have too many bad men amongst us, make it our rule to fulfil the Law of *Moses* in a more rational manner than you, by coming up to the spirit of it ; that is, by avoiding the earthly, unclean, and groveling *affections* of the *swine* ; and then we are sure that the eating of Swine's flesh will neither offend God, nor do us any harm. Here you may learn the true difference between a Christian and a Jew. You have the form, but

we have the sense of it : You value yourselves upon the preservation of the husk, while we are in possession of the kernel. And hence one of our interpreters puts a question, the answer to which is of more value than all the glittering trinkets in the Boxes of all the Jews in Christendom--*Do we make void the Law ?--Yea, we establish the Law.* If you could understand the meaning of these few words, they would lead you at once out of all your errors.

Jew. I shall never leave my Religion: they are only the worst of the Jews who leave their Religion, and they never prosper afterwards.

Chr. I suppose it is your custom to harden one another with such sayings : but if you look back upon the Jews as a nation, you will not find that they have prospered much within the last seventeen hundred Years. You will argue better when it shall please God

to open your eyes ; without which it will be vain for any man to hold up the Truth, expecting that you should see and embrace it. However, there was no harm in desiring to know your opinion on this subject ; and I wish you would speak of it to some of the more learned of your brethren.

Jew. I will ask them about it : and I think you are right in what you said about the Hog : but we have many Jews who will make a very good dinner of hog's flesh.

Such was the issue of this Conference, if that can properly be called a Conference, in which a Jew, who understands nothing of what he professes, and whose grand object is the vending of his wares, had one side of the argument. I never received any report from this Jew concerning the sentiments of his brethren ; but by the information he gave me very soon after, I have reason to think there are some Christians, who
regard

regard the Subject with equal ignorance, and, perhaps, greater indifference. I must take it patiently, if such persons should never find themselves much interested in the following enquiry. The writer who would return to the unfrequented Paths of primitive Theology, must look for his encouragement from Readers of the same taste, if such are to be found. In every age they have been always few in comparison, who were animated by an attachment to the peculiar wisdom of Revelation. If I had written five hundred years ago, my thoughts might have been offered to a set of indolent monks, as little concerned about the Spirit of Prophecy, as the modern student of the coffee-house, whose whole attention is devoted to Plays, Novels, and factious News-papers.

In the Age of the Reformation, when all the antient fountains of Literature were opened, the Evangelical Spirit of the Old Testament was cultivated by
some

some of the most eminent writers of that time; and the Sight of it, even to this day, hath scarcely ever been lost among the *Puritans*. We of the Church of *England* are now risen above that sort of learning, as we think; though, it is to be feared, we are rather degenerated and fallen below it: and this is one reason why so many false and dangerous speculations have been making their way into the fashionable Divinity: for they who depart from the proper stile and genius of the Scripture, will hardly escape some defection from its doctrines.

I do not here mean to become an accuser under the more popular Character of a Reformer; neither would I be thought to have discovered what is unknown to other men. We have Authors of eminence and genius amongst us, who are undoubtedly sensible of the value of that literature for which I am now pleading, because their writings shew them to be far advanced in
the

the knowledge of it ; particularly the celebrated Prælector *de Sacra Poesi Hebræorum*, and the learned Author of *Dissertations on the Prophecies* ; from each of whom I might produce many excellent observations, to justify that Praise which they merit from a better hand. As to myself, I would be considered only as an humble follower of such learned Interpreters : and if I have ventured to pursue the matter of the following Disquisition farther than they would have done, I hope that hath happened, only because I have meditated long upon this particular Subject. I found it more fruitful than I expected, and have been led by it into many speculations, which have been exceedingly pleasant to me in the hours of my Solitude. I am sensible they would be more pleasant to the public, if it were the fashion to be somewhat better versed in that sort of Learning, by which we are essentially distinguished from the Jews ;

I mean

I mean, in the figurative sense of the sacred Writings; which no Jew can possibly understand and continue to be a Jew; on which account it is so largely insisted upon by the author of the *Epistle to the Hebrews*, a discourse particularly calculated for their instruction. Where the Scripture is studied by those who have no private ends to serve by misrepresenting it, its figurative mode of expression will be studied of course; because no great progress can be made on any other principle. It is as necessary to the understanding of the Bible, as its proper Alphabet is to the decyphering of any Language. " Certain
 " images (says Dr. Lowth) borrowed
 " chiefly from nature, express certain
 " other notions less obvious to the un-
 " derstanding; a constant uniformity
 " being observed in the application of
 " them: and I believe this one thing,
 " if it were diligently studied, would
 " always

“ always be of excellent use to explain
 “ the meaning of the Hebrew Prophets.”*

A gentleman formerly educated at *Christ Church College* in *Oxford*, and known to the Physicians as the Editor of *Artæus*, had formed a design of dedicating his Life to a complete Work on *the Symbolical Language of the Scripture*; and if I had a faithful account of him from a contemporary and fellow-collegian who knew him well, great things might have been expected from him, when his abilities and experience had so great a Subject to work upon. I have much reason to wish that he had accomplished his design: but, alas! it became abortive on the same principle with many

* —certæ Imagines, unam arbitror, si accurate plurimum Naturales, certæ investigetur, ad intelligentias alias notiones, quarum dos Vates Hæbros semper subtilior est ratio, lege maximo adjumento fore. quodam constanter servata, Prælect. xxxi. p. i. exprimunt; quam rem

other

other excellent undertakings, the mortality of the undertaker ; who did not live to make any progress in the work. This loss however, is already supplied in some measure by the judicious Criticisms of Dr. *Lowth* ; and we shall have yet less reason to lament it, if an introductory Discourse to a new Commentary on the *Psalms of David*, which is now in manuscript, by an able and ingenious hand, should see the light.

Some small specimen of this Symbolical language may be collected from the ensuing pages. Other hints may be gathered from *Erasmus* his *Enchiridion militis Christiani* ; and many more may be found in the collection entitled *Philocalia*, at the end of the works of *Origen* ; whom the incomparable *Erasmus* delighted to follow in his capacity of an Expositor. But as I am now only writing a Preface, without taking upon me to deliver rules for the interpretation of the Scripture,

ture, I must content myself with committing these few hasty reflections to the farther consideration of the intelligent Reader; after I have informed him, that this Disquisition will be followed by other like disquisitions and discourses on Scriptural and Moral Subjects, till the whole shall amount to an octavo volume.

Pluckley,

July 8, 1771.

A

DISQUISITION, &c.

EVERY Institution of God must have something in it which deserves our attention : and though the wisdom of any particular Law may not shew itself to a careless Enquirer, who looks no deeper than the surface ; yet if it be examined by the rules of interpretation laid down for us in the Scripture, and compared with the State of Nature, we shall generally find our labour well rewarded.

As we did not invent the Bible, God hath wisely provided against our inventing the interpretation of it : the Scripture itself, when properly searched, being sufficient for the unfolding of its own difficulties.

If any subject is left without an explanation where it is first delivered, we find it resumed or referred to in other places ; and some new

circumstances are introduced, which serve to enlarge our views and clear up what is obscure. Hence it comes to pass, that howsoever other books may be explained, the only rational method of interpreting the Scripture is to *compare spiritual things with spiritual*; to clear up one passage of divine writ by others which relate to it: and *in the mouth of two or three witnesses* of this sort every word ought to be established. Let this rule be our direction with respect to the Institution we are about to examine.

I. In the 11th Chapter of *Leviticus*, the principal Animals of the Creation are divided into two Classes, one of which is declared to be *clean* the other *unclean*: and when the proper distinctions are adjusted, the whole is summed up in the following manner.—
 “ This is the Law of the beasts and of the
 “ fowl, and of every living creature that
 “ moveth in the waters, and of every creature that creepeth upon the earth; to
 “ *make a difference* between the unclean and
 “ the clean, and between the beast that may
 “ be eaten, and the beast that may not be
 “ eaten*.” The *Hebrews* were to eat of no creatures, but those which bore certain

marks or characters in their several natures, such as gave them a place amongst the clean animals : and as to the rest, which have also their proper characters, different from the former, they were forbid to taste or even to touch them, under the penalty of making themselves unclean and abominable in the sight of God.

II. Now if God doth nothing but for wise and sufficient reasons, as all men must believe who believe that there is a God ; He must have commanded his people to observe this distinction for some reason, either *natural* or *moral* : either because some animals are *by nature* clean or unclean in themselves ; or emblematically so, with respect to other things expressed and understood by them. It could not be for the former reason ; because God had already pronounced the whole creation, including all beasts, cattle, creeping things, fishes, and fowls, to be *very good*. Therefore no creature could be objected to on account of any natural disqualification. And had any of them been unclean in a natural sense, at the time God delivered this Law to *Moses*, they would be so still ; their natures being still the same : and it would be as unfit and sinful for a Christian to eat

B 2

them

them now, as it was to an Hebrew formerly. But this it certainly is not : for saith the Apostle, “ I know and am persuaded by the Lord Jesus that there is nothing unclean of itself——For every creature of God is good, and nothing to be refused, if it be received with thanksgiving ; for it is sanctified by the word of God, and by prayer.”* It may seem strange to us at this time, that the apostle should express himself with so much warmth and earnestness concerning a subject seemingly so indifferent : but the newly converted Jews being under the prejudices of Education, were extremely tenacious of the observances of the Law of *Moses* ; and of this in particular, as their posterity also are (or pretend to be) at this day.

III. This distinction then did not subsist on account of any *natural* uncleanness in some creatures more than in others. And but one more sensible reason can be assigned, why there should have been any distinction at all. For if no creature of God is unclean of itself, in its natural capacity ; it evidently follows, that when the Law of *Moses* de-

* 1 Tim. 4, 5.

clared many creatures to be unclean, nothing but their *moral* capacity could be intended. Hence it will be easy enough to understand, that although there could be no virtue nor morality in abstaining from such creatures upon their own account, it might be very useful and edifying to do so, if a pious regard were had at the same time to what their natures and properties resembled: as, on the other hand, it must have been a very indifferent ceremony, if not childish and absurd in the sight of the Divine Law-giver, to observe this law in the letter, without any sense of its moral intention; as children read over the Fables of *Æsop*, not to understand men and manners, but for the curiosity of hearing Sheep, Foxes, and Ravens argue like human creatures. In a word; if this Institution was figurative, and carried with it a moral obligation, it will be found worthy of the divine wisdom, and consequently worth the consideration of every Naturalist, who hath sense enough to understand, that indevotion is no necessary part of his profession as a Philosopher. That it really was such as I have just now supposed, may be fully proved

from the vision of *St. Peter*; which will serve as a key to open this whole subject.

IV. We read in the 10th Chapter of the *Acts*, that this Apostle “went up upon the house
“top to pray about the sixth hour. And he
“became very hungry and would have eaten:
“but while they made ready, he fell into
“a trance, and saw heaven opened, and
“a certain vessel descending unto him, as it
“had been a great sheet, knit at the four
“corners, and let down to the Earth; where-
“in were all manner of fourfooted beasts
“of the Earth, and wild beasts, and creep-
“ing things, and fowls of the air. And
“there came a voice to him saying, Rise,
“Peter, kill and eat. But Peter said, Not
“so, Lord; for I have never eaten any
“thing that is common or unclean. And
“the voice spake unto him again the second
“time, What God hath cleansed, that call
“not thou common. This was done thrice
“and the vessel was received up again into
“heaven.”

Immediately after this exhibition, the Apostle, by the direction of the Spirit, went to the house of *Cornelius*, a devout Roman, whom God had chosen for a member of the Christian Church: of which Society that
visionary

visionary Sheet was a figure, comprehending people of all nations, gathered from the four winds or quarters of the earth, and enclosed in white linen, to signify the Christian purity and righteousness.

When he was entered into the house of *Cornelius*, he observed to the people who were present, "Ye know how that it is an
" unlawful thing for a man that is a Jew to
" keep company, or come unto one of an-
" other nation : but God hath shewed me,
" that I should not call *any man common or*
" *unclean.*" Here we have an apostolical comment upon the sense of this vision. God had shewed him that he should call no living creatures unclean ; but by these brutes of all kinds he understands *men* of all nations. And without question he applied the vision to what the wisdom of God intended to express by it. The case was this : *St. Peter*, as a Jew, was bound to abstain from all those animals, the eating of which was prohibited by the Law of Moses. But God shewed him that he should no longer account these animals unclean. And what doth he understand by it ? That he should no longer account the Heathens so : " God," says he, " hath shewed me that I should call *no man*

“common or unclean:” or, to speak in other words borrowed from the Apostle, “God hath shewed me that a Jew is now at liberty to keep company or come unto one of another nation; which so long as the Mosaic distinction betwixt *clean* and *unclean* beasts was in force, it was not lawful for him to do: especially as Christ himself, in the beginning of his ministry, when the Jews were still entitled to the pre-eminence given them by the law, had repeated the same rule to his Apostles—“Go not into the way of the *Gentiles*—but go rather to the lost SHEEP of the house of Israel.”*

V. This Vision being founded upon the distinction now before us, and the sense of it being clear and unquestionable, we may proceed to make some use of it. Thus then let us argue; that if the liberty of feeding upon unclean creatures was offered to St. *Peter* as a sign of a communication now opened between the Jews and the Gentiles; it was the original intention of the contrary prohibition, to teach the Hebrews, that they should hold no Society with heathens and idolaters. For a liberty in

* Matth. x. 5, 6.

one of these cases could not infer a liberty in the other, unless it hath been a truth known and acknowledged by those who understood the law, that a restraint in the one had always implied a restraint in the other. To say that animals pronounced unclean by the Law might now be eaten, was the same as to declare in other words, that the heathens might now be safely conversed with and preached to: therefore, when it was enjoined that these creatures should not be eaten, it was the same in effect as if it had been declared in so many words, that the people of God should avoid the conversation and manners of the heathens. Nothing can be plainer, than that the uncleanness ascribed to brute creatures is not their own; for they innocently follow their several instincts; the wolf when it devours the lamb, and the swine when it wallows in the mire. The instinct of the wolf is not cruelty but appetite. In man it would be otherwise, because one man does not want the blood of another. The turpitude of the swine is not moral but natural: it is as blameless as the scent of a dunghill: yet in these things they hold up to us a picture of bad men, who when they imitate the properties of certain brutes,

brutes, depart from the dignity and purity of that state to which God called his chosen people. Therefore it was well observed by *Tertullian*, that “if any ill quality is condemned in brute animals, certainly it is much more condemned in man, who is a rational creature.”*

VI. This subject can never be misunderstood (at least, in its outlines) if it be considered, that nothing which goeth into a man can defile him; and that nothing is unclean in the sight of God but Sin. The powers of darkness are called *unclean Spirits*, and *unclean Devils* † from their wickedness. So that if any thing is prohibited as unclean, we must understand it to be so only in a moral sense, with some respect or other to Sin.

VII. As there is nothing unclean with God but Sin; so is there nothing pure in his sight but obedience and holiness: which observation, when applied to the other part of our subject, will shew us why some animals were approved of and selected from the

* Quando irrationale animal est homine damnatur. *Tertull.*
ob aliquid rejicitur, magis illud ipsum in eo qui rationalis de Cib. Judaic.
† Luke iv. 33.

rest as proper to be eaten. For if unclean beasts expressed the immoral character of the unbelieving Gentiles, the clean ones must have agreed to the character of the Israelites: as when it is known that darkness is an image of the Devil, we need no other information that Light, its opposite, must be an emblem of God.

VIII. Hitherto I have deduced the grounds and reasons of this distinction from such passages of scripture as do not literally interpret, but only imply an interpretation of it; though in so direct a manner, that no doubt can remain, but with readers who are either very ignorant or very much prepossessed. However, it is asserted in the plainest terms in the book of *Leviticus* itself, that the meaning of this Law is such as I have supposed it to be. The words are these “I am the Lord your God which have
“ *separated* you from *other people*: Ye shall
“ *therefore* put a difference between *clean*
“ *beasts* and *unclean*, and between unclean
“ *fowls* and *clean*; and ye shall not make
“ your souls abominable by beast or by
“ *fowl*, or by any manner of living thing
“ that moveth upon the ground, which I
“ have *separated* from you as *unclean*. And
“ ye

“*ye shall be holy unto me ; for I the Lord am
 “ holy which have severed you from other peo-
 “ ple, that ye should be mine.”* * The sub-
 stance of which in fewer words is this : God
 tells them, they should abstain from the
 eating of these *unclean beasts*, only to remind
 them of their own *separation from unclean
 Gentiles* : while, on the other hand, they were
 to partake of the *clean*, because they them-
 selves were to be *holy* unto the Lord.

IX. It is time now to descend to the parti-
 culars of this Institution, and enquire,
 what animals are assigned to the two differ-
 ent classes above mentioned, and how their
 qualities, when morally understood, agree
 to the two different kinds of people they
 were intended to represent. A few creatures
 selected from the inhabitants of the Earth,
 the Air, and the Waters, will be sufficient
 for our purpose, because we may form a
 judgment of all the rest from such a speci-
 men. The propriety of a distinction be-
 tween them will appear upon the first hear-
 ing of their names : for, if we review the
 xith Chapter of *Leviticus*, we find on the
 good and peaceable side, amongst the clean
 creatures, Oxen, Sheep, Goats, and Lambs ;

* Lev. xx. 24.

all fishes with fins and scales ; all fowls, as Doves, Larks, and such like, which are unexceptionable in their manners, and lofty in their flight.

On the other side, there are dogs, swine, wolves, foxes, lions, tygers, moles, and serpents ; eels and water-snakes ; vultures, kites, ravens, owls, and bats.

All these, and many other creatures, so far as their instincts and properties are discovered to us, agree so well with the different sorts of men, to whom the Scripture hath given them an alliance, that none but the infinitely-wise Creator, who framed them for moral as well as natural purposes, could have distinguished and applied their several natures with so much simplicity, brevity, and propriety.

X. It is evident, upon a first inspection, that there is a wide difference between these two parties, with respect to their manners and ways of life : but we have here a more compendious method of distinguishing quadrupeds by certain external characters, expressive of their internal natures and instincts : those only being admitted into the Class of clean animals, which *divide the hoof* and *chew the cud*. In regard to these
external

external characters, it might be sufficient for our present purpose to observe, that they are generally attended with a disposition tractable, harmless, and profitable. But I cannot help thinking, that the characters themselves are expressive of moral endowments : though unless they are interpreted with some degree of caution, it may be easy for us to fall into groundless refinements, and to mistake subtilty for solidity.

Thus much is clear ; that an animal with a *cloven hoof* is more inoffensive with its feet, than the several tribes of wild beasts, whose paws are armed with sharp claws, to seize upon their prey : or than the horse, whose feet are applied by instinct as offensive weapons : or the dog, who although he is not armed with claws, like the bear or the tyger, hath feet endued with great swiftness that he may pursue and destroy such creatures as are gentle and defenceless.

Then again, neither *Aristotle* nor *Pliny* need be cited, to prove that quadrupeds with a divided hoof tread surer than those whose hoof is entire ; there being a plain mechanical reason, why a foot, which presents several angles and edges, should take faster hold of the ground. I have frequently observed,
that

that such creatures have a surprizing felicity in keeping upon their legs, either up or down or across any dangerous declivity. The goat affords us the most extraordinary instance of this sort; particularly the wild mountain goat, whose agility in conveying himself with safety over the craggy cliffs and precipices of the *Alps*, hath been celebrated by learned travellers.*

It is also worthy of a remark, that this class of animals is not only surer footed, but more orderly and regular in their progress. Sheep have a natural propensity to follow one another's steps. It is their custom to approach the fold, or come forth from it again, in a train or file. They traverse their pastures in the like order; whence it is observable, that the fields which they frequent are quartered out by a multitude of narrow tracks, which they seem to follow with a scrupulous exactness. This habit is still more remarkable in the Ox: it being the practice of oxen to tread in the very footsteps

* Scheuchzer in his *Itinera Alpina*. Ainsworth supposes the expression in Gal. ii. 14. which is certainly metaphorical, was spoken with an allusion to this faculty of rectitude in the cloven footed animals—they walked not uprightly according to the truth.

of their predecessors : so that when a drove of them have passed through any deep and narrow road, they leave the surface divided into a regular succession of ridges and furrows, as if it were the work of art. If brute creatures could reason and dispute as men do, this plodding practice of the Ox might possibly be ridiculed by the Ass, as the orthodox Believer, who is content to tread in the steps of his forefathers, is scoffed at by the rambling Freethinker, who uses it as the privilege of his nature, to deviate into byways, untrodden by those who were much wiser than himself.

Surefooting is an image not improperly applied to elementary Truth in Science : whence it will not be unnatural to suppose, that this first Character of the clean Animals was intended to be expressive of rectitude and certainty of *principle* in moral agents. Error is various and changeable in its nature : but Truth, being one and the same in all ages, will always be productive of sobriety, regularity, and Uniformity, in those who are content to follow it.

XI. The other character of a clean beast is that of *chewing the cud* ; a faculty so expressive of that act of the mind, by which
it

it revolves, meditates, and discourses on what it hath laid up in the memory, that it is applied to this sense by the Greeks* and Latins; and the word *ruminate* is well known to have the same metaphorical meaning in English. A beast thus employed hath likewise all the outward appearance of abstraction in its countenance, as if it were engaged in some deep meditation: and it practices the chewing of the cud more particularly, when it is least subject to interruption, that is, when it is lying down at rest. *Pliny* makes the same observation; † and I apprehend there is a natural reason for this, as the food is more easily recalled into the mouth from its temporary lodgement in the stomach, when the body is lying in an horizontal position. This character then, as it stands in the scripture, must signify a devout turn of Thought, and holiness of Conversation: for the word of God is the

* *Ἀναμνησκόμενος*. *Lucian*. In this passage the act of eating, together with that of chewing the cud, is applied to the memory and understanding.

† Taking it from *Aristotle*, of whom he is little more than the transcriber, in very many

subjects. This circumstance did not escape that great master of natural imagery, *Milton*.

—Others on the grass
Couch'd, and now fill'd with
pasture, gazing fat,
Or bedward ruminating.

Par. lost, B. iv.

food of the mind, which, being laid up in the heart, should be again revolved at all seasons ; so that being properly applied to the inward man, it may contribute to a daily increase in grace and godliness. Such is the practice of that man whom the Psalmist pronounces to be blessed : *his delight is in the law of the LORD, and in his law doth he meditate day and night.* His attention is followed by all the signs of spiritual growth and strength : he *bringeth forth his fruit* ; his leaf withers not, and his work prospers. All of which is signified to us in some other words of St. *James*—" who so looketh into " the perfect law of liberty and continueth " therein, he being not a *forgetful hearer,* " but a *doer* of the work, this man shall be " *blessed* in his deed." Every Israelite, who answered to these two characters of the clean Animals, was blameless in principle and practice, and was an *Israelite indeed.* *

XII. If we are right in general concerning the signification of these characters, the solution will be farther confirmed by an ap-

* If the Reader desires to know what others have said on this part of the subject, he may find the opinions of

Origen, Irenæus, Hesychius, and others, very well exhibited by *Pierius*, Fol. 64. E.

plication of it to particular cases. Two animals are described in the xith Chap. of *Leviticus*, in each of which but one of these characters is found. The *Camel* chews the Cud without dividing the hoof; and the *Swine* divides the hoof without chewing the Cud. With this opposition in their external marks, our plan requires that there should be as great an opposition in their manners. Accordingly, we find the *Camel* endued with gravity, patience, tractability, modesty, and a constitution almost incredibly temperate and abstemious: while the *Hog* is the most refractory, impatient, noisy, impudent, intemperate, and nasty, of all the animal Creation.

If we descend to a more critical consideration of their different natures, the *moral heathen* seems to have been censured under the figure of the *Camel*, and the *immoral Israelite* under that of the *Swine*. Pride is apt to boast of moral goodness, as sufficient in itself, without the hearing of the word of God. The *Camel* hath short Ears, which appear as if they had been cropped; and the enormous size of the creature, with his lofty carriage, and those vast bunches of flesh which deform his body, express the disposition of him who is *puffed up in his fleshly mind*: who

in his own opinion hath attained to the first magnitude of wisdom and perfection. But it is as impossible for such an one to enter into the kingdom of heaven, as for a Camel to go through the Eye of a needle : he is as much too big for the narrow way of Christian humility and self-abasement, as a Camel for the passage of a needle's Eye.

The swine is an image of him who *holds the truth in unrighteousness*. Of this error the Scribes and Pharisees of our Saviour's time were the greatest examples. For as the swine, if we judge by the print of his feet, and some other of his properties, hath an alliance with the better sort of cattle, and is of a mixt nature : so they were strict in their adherence to the doctrines of the Church, and valued themselves upon a punctual observation of the ceremonial Law : but were inwardly full of *extortion and excess ; devourers of widows houses ;* an unclean insatiable herd, before whom the Pearls of the Gospel were not be cast.

XIII. My subject leads me to observe in this place, that the animals which were *clean* were also *sacred* ; that is, set apart by the law for the purpose of sacrifice. The propriety of which is evident, in whatsoever sense

sense we understand the institution of sacrifice. For if the worshipper, who offered a beast to God, meant by that act to devote himself, using the animal as his substitute or proxy; then certainly it was not fit that he should represent himself by unclean creatures, whose instincts and manners would convey an odious idea of his own person and character; and consequently make his devotion ridiculous.

In order to make a sacrifice acceptable, it was requisite that the qualifications of the offerer should correspond with those of the offering. The innocent manners of a clean victim were a tacit reflection upon an unclean offerer. When the worshippers of the true God were corrupt in their principles or morals, their oblations were no longer either proper or acceptable: which was signified to them in those words of the Prophet—*He that killeth an ox is as if he slew a man: he that sacrificeth a lamb, as if he cut off a dog's neck: he that offereth an oblation, as if he offered swines blood.** The prophet adds the reason, why their devotion was thus censured—*they have chosen their own ways, and their*

* Isa. lxvi. 3.

soul delighteth in their abominations ; with which, such abominable sacrifices as the Heathens offered to their impure Deities, would have corresponded better than those appointed by the law of *Moses*. And this shews us the folly of the heathens, in sacrificing swine, dogs, and even human creatures : * which could happen only through their ignorance concerning the origin of sacrifice, and their imperfect notions of moral purity. The characters of their Deities were strongly marked with uncleanness, cruelty, and all kinds of immorality : and as a false object of worship naturally leads to false devotion, we are not

* *Inter quæ nonnunquam et homo fit hostia, latrocinio sacerdotis, dum cruor etiam de jugulo calidus exceptus paterâ, dum adhuc fervet, et quasi sitienti idolo in faciem jactatu, crudeliter propinatur, Tertull. de. Spect. cap. x.* The like practice of offering human sacrifices to the Manes of those who were slain in battle, is alluded to in *Virgil*, who seems to have borrowed the sentiment from *Homer*, *Iliad* xxiii. 175.

— *Sulmone creatos*
Quatuor hic juvenes, totidem quos
educat Ufens

Viventes rapit : inferias quos
immolet umbris,

Captivoque rogi perfundat sanguine flammæ. Æn. x. 517.

Instead of spiritual, they adopted physical reasons for some of their sacrifices ; slaying the hog in honour of *Ceres*, because it roots up the grain. As if the Deity were mean enough to take delight in being revenged upon his own creatures, for exercising the instincts he hath implanted in them, and seeking their food in the common course of nature.

— *Prima putatur*
Hostia sus meruisse mori, quia semina rostro

Eruerit pando, spemque interceperit anni. Ovid,

to

to wonder that the custom of sacrificing, which they had received by tradition, degenerated in many respects into downright absurdity.

But there is another sense in which the institution of sacrifice is to be understood: for every sacrifice had its prophetic use, and was prefigurative of the true sacrifice of *Jesus Christ*: with respect to whom it was necessary that every animal, preferred to this sacred application, should be recommended by every possible character of innocence, purity, and perfection: therefore the sacrifices were taken from the three tribes of Sheep, Goats, and Oxen; each of which were always to be perfect in their kind.

XIV. The Diet of the Hebrews being thus immediately connected with the most solemn Acts of religious Adoration, the daily course of their living carried with it an exhortation to purity of mind and body, and directed their faith to its greatest object, the vicarious Sacrifice of the Messiah.

Unless the circumstances of man under the penalties of Sin had required a propitiatory sacrifice, perhaps animal food had never come into use, the human teeth, as well as the intestines, seeming rather adapt-

ed to a vegetable or farinaceous diet : * and if this is the origin of animal food, the consideration of it will reconcile every Christian Believer to a practice, which hath appeared very shocking to natural reason. Men of abstraction and refinement, whose lives were remote from war and rapine, and devoted to rational exercises, reasoned themselves into an abhorrence of animal food ; pronouncing it to be unnatural and barbarous, that poor innocent creatures should be put to death for the support of human life, which might well be supported by other means, and with a far better prospect of health and longævity. I say *innocent creatures* ; for according to the observation of unenlightened heathens, the lot hath universally fallen upon the more innocent part of the creation ;

—*Non rete accipitri tenditur, neque milvis,
Qui male faciunt nobis ; illis qui nil faciunt
tenditur.* Ter. Phorm. II. i. 16.

The *Pythagoreans* are represented by *Ovid* exclaiming in a very pathetic manner against

* The Question, whether observations are very curious man is *naturally* carnivorous, and worth examining. See *Phil. Trans.* No. 269. p. 769. *Wallis* and *Dr. Tyson* : their

the

the cruelty of mankind, in behalf of Sheep and Oxen,

*Quid meruistis oves, placidum pecus? &c.
Quid meruere boves, animal sine fraude dolisque,
Innocuum, simplex, natum tolerare labores?*

And again in his *Fasti*;

*Apta jugo cervix non est ferienda securi,
Vivat, et in durâ sæpe laboret humo.*

Unless we were hardened by daily custom, it would surely be impossible for any rational man to reflect without pity and indignation concerning the multitudes of harmless labouring oxen, which are daily led out to the slaughter; or the thousands of helpless bleating sheep, first stripped of their clothing, and afterwards bled to death, to supply the wants of the human species.

But they, who carried their humanity to this unreasonable height, were ignorant of the best and truest Philosophy, and vitiated in their understandings by that old *Egyptian* Conceit of the *Metempsychosis*: for thus it ought in reason to be. The moral necessities of man can be supplied only by the Death and Benefits of a propitiatory Sacrifice, the
common

common substitute of all mankind : whence the Providence of God hath mercifully ordained, as well by the present condition of the natural Creation itself, as by the appointment of Revelation, that his bodily life should be sustained in a like manner : thereby to remind us every day (though few are wise enough to accept and apply the admonition) that the life of man is in a state of forfeiture ; and that there can be neither the preservation of life, nor the remission of Sin, without the *shedding of innocent blood*. Thus doth the whole world conspire in offering up a daily sacrifice, and attesting the truth of the Christian doctrine, with the same insensibility that *Caiaphas* uttered a similar prophecy in its favour—*It is necessary that one man should die, that the whole people perish not.*

XV. Fish and Fowls are distinguished upon the same moral principles of good and evil as the quadrupedes ; though not with the same physical marks of distinction. Concerning the Fish, this rule was given in the Law—*whatsoever hath fins and scales in the waters, in the Seas, and in the Rivers, them shall ye eat.* The progressive motion of fish is owing to the tail : for so may a boat be driven forward by the agitation of a single
 oar

oar from the stern. The fins serve to keep the fish upright, and support it while it is stationary in any part of the water. The centre of gravity being above the middle region of the body, (the reverse of which is the case with birds) a fish floats unnaturally with its back downwards, when the fins are taken off. * Their scales, which are very hard, bright, and radiated, compose a sort of armour, which serves for their defence, and adds at the same time an appearance of light and purity.

The fish thus distinguished differ as much in their way of life from the smooth and slimy inhabitants of the waters, as in their colour and lineaments: for such fish are generally disposed to raise themselves from the bottom, and swim about with agility in the superior regions of the water; while the Eel buries itself in the mire, and all the crustaceous tribes lie scrabbling upon the ground. As for the testaceous, an eminent Naturalist † hath formed a new System, wherein they are distinguished from all other fish under the denomination of *Worms*: which, though somewhat bold, is not al-

* See *Borrelli*, P. i. ccxiii. ccxiv.

† *Linnaeus*.

together

together unnatural, as their bodies are inarticulate, and without the common organs of sense.

The moral of all this is as plain as before; the whole being a figurative monition, that a sordid and grovelling way of life was to be abhorred by the Servants of God; whose minds being under the direction of divine truth and wisdom, their affections were to be raised from vice to virtue, from pollution to purity, from things temporal to things eternal.

XVI. Among the Fowls, those were accounted clean, which are gentle in their nature, lofty in their flight, and musical in their voices; which last, I think, is not the qualification of any one bird of prey. The birds being distinguished, not by an approbation of the good and innocent, but by an exception of the bad, the observations I have to make on this part of the animal Creation must be reserved till we come to consider the other part of the subject.

XVII. I can see no moral reason for the admission of the locust, and some other insects, into the Society of clean animals: yet the *Septuagint* seem to have apprehended
such

such a thing, by their putting the word *οφιο-μαχον* for what we translate a beetle; and *Pliny* also speaks of it as the property of some locusts to destroy serpents. However, I cannot but think it strange, that there should have been so much unnecessary criticism (and some of it even ridiculous) amongst Divines, concerning the food of *John* the Baptist; when the locust is so particularly specified as a kind of food allowed to those who were under the Law: and there is not the least reason to suspect that the word is improperly rendered by the Greek Translators. *Diodorus Siculus* speaks of a people who were called *ακριδοφαγοι* from their feeding upon locusts; and *Pliny* tells us of certain *Ethiopians*, who lived only upon locusts, dried and salted, so that they were reserved for food throughout the whole course of the year. * And in his Chapter of Locusts, he adds, that the *Parthians* accounted them delicate meat. † Another ancient Writer, who composed a treatise on the Red Sea, speaking of the *Acridophagi*, or locust-eaters

* *Pars quædam Æthiopum locustis tantum vivit, fumo & sale duratis in annua alimenta.*

† *Parthis et hæ in cibo grata.* Lib. ii. 29.

Lib. vi. 30.

of that region, observes, that their habit of body was thin and meagre.

Whence we have an unexceptionable reason, why this diet was preferred by the Baptist, as being most agreeable to that abstracted and austere condition of life, which he had taken upon him in the wilderness. *Hasselquist*, a Swedish disciple of *Linnaeus*, who travelled about twenty years ago into *Egypt* and *Palæstine*, solely with a view to natural History, puts this matter out of doubt. Speaking of the locusts of *John* the Baptist—"They (says he) who deny insects
 "to have been the food of this holy man,
 "urge, that this insect is an unnatural sort
 "of food—but roasted locusts are at this
 "time eaten by the Arabians—I was once
 "speaking to a judicious Greek Priest about
 "this affair—he answered, their Church had
 "never taken this food to be any other
 "than what is expressed in the Testament,
 "nor did he know any thing to contradict
 "it."*

XVIII. We are now to review that other class of animals, from all which the Hebrews were commanded to abstain: and under this prohibition, as hath been already

* *Hasselquist's Voy. and Trav. in the Levant*, p. 230. 419.

observed, they were admonished, in a figurative way, to avoid the company and the manners of the idolatrous Gentiles.

Accordingly we find amongst these creatures all the ill qualities of ignorance, uncleanness, subtilty, rapine, violence, and cruelty; which were almost as general amongst heathens, as amongst wolves, dogs, leopards and other beasts of prey; who live by the death of their fellow-animals, and whose *feet*, instead of being harmless, as those of the Sheep or Ox, are by nature *swift to shed blood*. One of the earliest heathen Characters we find in the Scripture was *Nimrod*, the beginning of whose kingdom was *Babel*; and *Babel*, being called the *mother of Harlots and abominations*, was therefore the primitive Seat of Idolatry; whence the name is mystically * applied to all the subsequent idolatry of the World. From these considerations, I think, it is clear enough that *Nimrod*, however truly he might be the founder of a new State and a new Policy, was at the same time the father of a new religion. And indeed, diversity of government, and diversity of religion, have in all

* Rev. xvii. 5.

ages been reciprocally productive of one another. The religion of this man and his fellows, being a false one, would bring with it a spirit of persecution toward all those who still adhered to the true worship. He is called a mighty hunter *before the Lord*; an expression worth attending to. For tho' men of warlike dispositions have always made it their practice to live rather by the chasing of men and beasts, than by the more innocent and salutary labours of tillage; yet the hunting here spoken of must be supposed to include an act of irreligion, and imply that he was also a persecuting adversary to the religion of the true God.* His name is taken from a word which signifies a *leopard*, the chief hunter of the desert, the most high-spirited, ferocious, and blood-thirsty of all wild beasts.

There being such a natural affinity between a wild beast and the founder of an idolatrous kingdom, all the four heathen Empires are so represented in a Vision of the Prophet *Daniel*; in which the *Babylonian*

* And blood began its first and loudest Cry Thus Persecution rose; and farther space
For differing worship of the Deity. Produced the mighty hunter of his Race. Dryden.

being the first and most noble is signified by the *Lion*, and the *Grecian* by the *Leopard*: whence it is well observed as a rule by the learned Bishop *Newton*, in his *Dissertations on the Prophecies*, that “a *beast*” (meaning a wild beast) “in the prophetic style, “is a tyrannical idolatrous empire.” * The skin of the Leopard is expressive of its evil disposition. The coat of a Lamb or Sheep, which is generally pure and white, corresponds with the meekness and innocence of its temper; and a soul purged of its Sin is compared to the whiteness of *wool*; on which account Christ, who was without sin, was signified in the Passover by a Lamb *without spot*: but the skin of this furious animal is all over spotted with stains like those of iniquity: whence it is asked, with an allusion to the incorrigible state of a sinner, *Can the leopard change his spots?* †

But the ferocity of wild beasts doth certainly correspond to that spirit of hatred, whereby the zealots for Idolatry were always stirred up to acts of violence against the servants of the true God, and the preachers of righteousness. The Hebrews experienced

* Vol. iii. p. 220. † Jer. xiii. 23.

the malignity of this zeal in Egypt, Babylon, and among the neighbouring nations of Idolaters. But it broke out with greater fury than ever, when the empire of Satan was shaken from its foundations, and the deformity of Polytheism was exposed to the world by the light that was held up by the inspired Apostles. By the permission of God, it was then "given to *the beast* * to "make war with the saints and to overcome "them." Then did St. Paul *fight with beasts* at *Ephesus*; with the noisy and senseless votaries of the *Ephesian Diana*, who contended for their lying superstition with all the violence and fury of wild beasts: and indeed all, who undertook to publish the truth, had the barbarity of irrational unbelievers to encounter; such as are called by *Ignatius* *ἄνθρωπομορφα*, *beasts in the shape of men*. For however some of the heathens might be refined by a knowledge of the *belles lettres*, and the practice of the polite arts; they were altogether savage in their zeal against the preachers and professors of the Christian Faith. Ten dreadful persecutions under the Roman Emperors were scarcely

* Rev. xiii. 1--7.

sufficient to satisfy this heathen thirst of blood. It was as natural for them to torture a Christian, as for a Lion to tear a lamb in pieces. The error of their principles confirmed them in these practices: for, though the cruelty of persecution was executed by Magistrates and Soldiers, it was dictated and encouraged by Philosophers; who seldom failed to cast oil into the flames of Persecution. To see themselves out-argued, out-lived, and exploded, by a sect sprung from those Jews, whose religion and manners they had ever affected to treat with consummate disdain: this was a provocation never to be endured by men of unmortified Spirits, who had placed all their pride and pleasure in a pompous shew of superior Reason and Eloquence.

XIX. Let us now compare these different animals with respect to their several ways of life: for these, in the clean and unclean, are as opposite as their dispositions. Sheep, oxen, goats, deer, &c. are formed into societies; they herd peaceably together, and are subject to the laws of government; as well for their own advantage, as for the service of man: for the sheep escapes the merciless wolf by living in subjection to

the shepherd. But beasts of prey go about by themselves in forests and deserts, incapable of entering into any friendly communion. They are so many single tyrants, genuine independents, who acknowledge no superior, but fight their way through the world, and live in a state of hostility with the whole creation. If they ever unite into gangs it is with the spirit of thieves and murderers, who are banded together only that they may plunder innocent people with greater security. And, like other thieves, they are all fond of darkness. When the Sun goes down, the Lion stalks forth from his den : at which time the sheep, under the direction of the shepherd, are retiring to their fold. And when the cattle are climbing up the mountains to their pasture, to meet the rising of the sun, the tyrants of the night are warned back to their hiding-places.

XX. All those were unclean among the inhabitants of the waters, which were without fins and scales. This exception does not only exclude shell-fish, and the monsters of the deep, but particularly those of the eel or snake kind, which lie grovelling at the bottom, and discover the same impure inclination with the swine. These fish are disturbed

disturbed by thunder and storms, and swim about when the waters are thick and turbulent : but as soon as the elements are at rest again, they presently slide down to their native mud. Thus the mind, when polluted with impiety and unbelief, cannot be raised to the contemplation of truth, unless it is alarmed by the expectation of divine judgment ; on which occasion the greatest reprobates are most violently moved, hurrying themselves as fast as they can into a state of repentance. But the effect abides no longer than the cause ; and so their terrors and their penitence vanish together. When there was thunder and hail in the land of *Egypt*, and fire ran along upon the ground, even *Pharaoh* could recollect himself, and say—*I have sinned this time ; the Lord is righteous, and I and my people are wicked—But when he saw that the rain, and the hail, and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants.* Such is the issue of that involuntary repentance, which has no principle to support it. The body, which rises of itself toward the surface of the stream, may continue aloft : but that which is raised only

by violence, will sink the deeper for its fall.

XXI. The prohibited Fowls are Eagles, Vultures, Hawks, Cormorants, Ravens, and such like, which persecute and devour those of a more gentle nature; or feed uncleanly upon filth and dead carcases: whose *young ones* also suck up blood, and where the slain are, there are they. Such were the heathens, whom St Paul hath described to us * as *cruel and unmerciful, full of envy, murder, and debate, given up to the vilest passions, and all the uncleanness of dead works*. For the nature of man, unrefined by an infused sense of the true God, and the true Religion, is no more offended with evil than a crow with carrion; but can feed upon it, and delight in it. Yea and Reason itself (if the depravation of Reason deserves that name) will plead for it as the greater good: and such Reason can never be expected to approve of the Christian Purity. The Apostle hath likewise observed, that the heathens were *without natural affection*. Fathers have murdered their children; the nearest relations and the dearest friends have destroyed one

• Rom. i. 28, &c.

another,

another, on the ground of some enthusiastic notions of honour and liberty. Besides the superstitious practice of offering their sons and their daughters to *Moloch* and other diabolical deities, some of them had a custom of exposing such new-born infants as they did not approve of, or thought they should not be able to support, to perish in the woods with hunger, or be devoured by wild beasts : and the same practice is now tolerated amongst the Idolaters of China. * This is like the Ostrich ; a foolish bird, which has wings without being able to raise itself from the Earth, and is void of that *σοφυν*, that instinctive tenderness, which other creatures feel for their offspring,—*which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones as though they were not hers : her labour is in vain without fear ; because God hath deprived her of wisdom, neither hath he imparted to her understanding.* †

* Jesuits Travels, vol. i. p. 85. Edit. ii. of Lockman's Translation.

† Job xxxix. 14, &c.

XXII. That infidelity and ignorance, into which the heathens had been betrayed by a vain aspiring after wisdom, was the principal source of all the foregoing enormities. They did not like to retain God in their knowledge—but became vain in their imaginations, and their foolish heart was darkened. In this respect they were allied to the tribe of Owls and Bats, and other birds of night, all of which the law pronounced to be unclean. In the owl we have a grand image of the Sceptic, who loves darkness rather than light, and is more proud of his artificial ignorance than any man ought to be of the most useful knowledge: who could never find truth, because he never loved it; as the owl is offended with that glory which the Sun diffuses over the natural Creation. As the day has no charms for the owl, Revelation hath nothing wise or wonderful with the unbelieving Philosopher; who brings with him to the word of God all that prejudice with which the owl flies out into the Sun-shine. Yet he has his admirers; as the hooting of one owl is music in the ears of another. This emblematical bird, when exposed to the Sun
against

against his will, lets down before his sight an inner eyelid or membrane, which in the owl is very conspicuous; as the infidel puts a veil over his heart to intercept and weaken the rays of truth. Some birds respect the light to a degree of Adoration. The cock proclaims the approach of it every morning; on which account his voice was the most proper to remind *St. Peter* of that *true light* from which he had apostatized. But the owl has a natural aversion to the Light: and if he breaks through his ordinary rules so far as to make his appearance in the day-time, he is pursued and reprimanded by other birds as a monster who is a disgrace to their kind; at least as one who has no business with the Sun. When Sceptics meddle with the Scripture, they are just as much out of their element: and to follow their objections, with the hope of recovering them to a confession of the Truth, is like arguing the case seriously with an owl, with the hope of persuading him to admire the day-light. But here it may be proper to observe, that our zeal on such occasions ought never to exceed the bounds of mercy and decency. The birds which express their indignation against the owl never kill him, being of those

those kinds which are unarmed and inoffensive in their nature. So is it not required that we should pelt and stone an infidel to death for the wickedness of his folly; but should all agree in giving public notice of him, and shewing the world what he is. * For internal realities do not always agree with external appearances. The outward form of the owl seems to promise a great degree of gravity and wisdom, while its principles and manners are opposite to the common sense of other birds, and its office in the creation reduces it to the rank of a common mouse-trap. So the Philosophers it represented made a pompous display of Reason and Learning, all of which, so far as they applied it to Divinity, was no better than solemn ignorance and folly: *professing themselves to be wise they became fools*; and by an unaccountable fatality chose this very bird as the Emblem of their wisdom; which was accordingly held in great veneration at

* A little piece is just now brought to my hands entitled *Voltaire in the Shades, or Dialogues on the Diffical Controversy*. Here the wild opinions of *Voltaire*, *Rousseau*, and some other superior wits, who make a figure in modern *Pyrrhonism*,

are compared and ridiculed with some touches of original humour, by an Author who has taken some pains in pursuing their absurdities and contradictions: and appears to be as well acquainted with ancient as modern Infidelity.

Athens,

Athens, the principal seat of heathen Learning, as the Symbol of *Minerva*, the tutelar Goddess of that City. The voice of the owl is so far from being agreeable to the Ear, that Superstition hath regarded it as an omen of death or some other dismal calamity : * and surely it is no improper counterpart to those howlings and lamentations for the dead, which were uttered by heathens who had no hope of a resurrection.

XXIII. Fowls that creep, going upon all four, were to be held in abomination. Such is the Bat : and though this prohibition may seem superfluous, at least in the Letter of it, the Bat being an odious creature ; yet we are assured, they are eaten by the people of *Java*, † and likewise in the Island of *St. John* ‡. A modern systematical Naturalist describes the bat to us, by observing that it has six fore-teeth in the upper jaw, and six in the lower, with two dog-teeth on each side, and that its fore-feet are expanded into wings. This may be accurate, but it

* *Hinc exaudiri voces, & verba vocantis*

Visa viri, nox cum terras obscura teneret :

Soloque culminibus ferali carmine buba

Sæpe queri, & longas in fletum ducere voces.

Virg. Æn. iv. 460.

† *Bontii Hist. Nat. p. 70.*

‡ *Piso, Hist. Nat. 290.*

is exceedingly frigid, and leaves us in ignorance of the bat's distinguishing properties ; which were thus represented by Scaliger—*Miræ sanè conformationis est animal; bipes, quadrupes, ambulans non pedibus, volans non penis; videns sine luce, in luce cæcus; extra lucem luce utitur, in luce luce caret; avis cum dentibus, sine rostro, cum mammis, cum lacte, pullos etiam inter volandum gerens.* It has feet or claws growing out of its pinions, and contradicts the general order of nature by creeping with the instruments of its flight. While the Lark mounts on triumphant wings, soaring up into the sky with a Song of praise to its Creator, this little black monster lies sleeping in holes and cracks of decayed buildings; and if disturbed by any accident, drops down and crawls upon the earth. When darkness prevails, it comes forth from its hiding-place to haunt church-yards and desolate places; as if it avoided the society of all chearful birds, and took a delight in abiding with owls and beetles near the regions of the dead. The heathens, in like manner, had no relish for the conversation of those who were in a more enlightened state than themselves, but fluttered about under the darkness of Idolatry, and were
agitated

agitated by low and sordid affections: their best talents and faculties, like the wings of the bat, were employed in the cause of falsehood, or dedicated to subjects below the consideration of immortal beings: * and having lost the certain prospect of a better state to come, they were plagued with an imagination full of death and despair.

XXIV. To the foregoing some observations might be added concerning the blindness of the Mole; the petulance and immodesty of the Dog; † the subtilty of the Fox; the poisonous teeth, and double tongue of the Serpent: but there would be no end of descanting on the particulars of so wide a subject. I shall therefore only remark, that as the clean animals were Hierogly-

* When I lament the misapplication of human abilities, the admirable *Henry Purcell* occurs among other examples. Any proper judge of harmony, who considers his *Te Deum*, and *O give thanks*, with that inimitable piece of counterpoint in the burial Service, will meet with strains, in which there is such excellence and sublimity as we should expect from the skill and devotion of an angel. Yet the man, who had this power of leading the Soul, as it were, out

of the body, and lifting it up to heaven, dedicated the greater part of his labour, and some of the best strokes of his music, to sweeten the ravings of Sottishness and Impiety.

† *Diogenes* the Philosopher of *Athens* affected to be like a wild beast, and went by the name of the *Cynic* or *dogged*. His character is well satyrized by *Lucian*, who says in the person of *Diogenes*—*ἵταμον χερμαί, καὶ θρασυί, καὶ λοιδορεῖσθαι πάντων ἐξῆς, καὶ βασιλεῖσι καὶ ἰδιώταις.* *Luc. Vitarum Auctio*, § 7.

phics

phics adapted to express the character and sufferings of the Messiah; so hath the Scripture applied the whole crew of unclean creatures to Satan and the host of evil Spirits. And the propriety of the application is evident: for if Owls and Bats, as enemies to the Light, exhibit the disposition of those who *sat in darkness*, they cannot be improper to denote the *prince of darkness*. If heathens, like beasts of prey, were rapacious and blood-thirsty, especially against the people of the true God; the Devil was *a murderer from the beginning, a roaring lion that goeth about seeking whom he may devour*. Unclean birds and evil spirits are taken in the same sense in this passage—*Babylon is fallen, and is become the habitation of Devils, and the hold of every foul Spirit, a cage of every unclean and hateful bird*. Which expression refers us back to the Prophecies of *Isaiah* against *Babylon*, wherein the hateful kinds of birds are particularly named: * and this allusion to the Prophet teaches us how they are to be understood.

XXV. It has now been demonstrated from the Scripture and the Reason of the thing itself, that there was a moral design in this distinction of animals into clean and

* *Isa.* xxxiv. 11, &c. *xiv.* 23.

unclean ;

unclean ; under which the Jews were instructed, as by an apologue or parable, that *this* was the will of God, even their Sanctification ; that every one of them should know how to possess his Vessel in sanctification and honour, not in the lust of concupiscence, **AS THE GENTILES WHICH KNOW NOT GOD ***. For this, in sense and reality, is the Law of the Beasts, and of the Fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the Earth ; to make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten. †

In the assembly of clean animals, we see what the members of the Church of Israel were, or ought to have been, when they were separated from Idolaters, and enclosed within that fold, of which God himself was the Shepherd ; feeding them in a green pasture, and leading them forth beside the waters of comfort. In the Crew of the unclean and abominable, we see what the Professors and Practitioners of Heathenism actually were, whether Philosophers or Idiotics, roving about through the fields and forests

* See § viii.

† Lev. xi. 46.

of the world, without any bond of peace or uniformity; and with the Devil as their Sovereign, the Prince and pattern of Darkness, Cruelty, and Uncleanneſs, who is *curſed above every beaſt of the field*. And I think, no other obſervations need be added to ſhew, that the two oppoſite parties of Animals answer in all reſpects to this moral diſtribution.

XXVI. This being the caſe, it may be uſeful to aſk ourſelves how it comes to paſs, that there was and is a difference among mankind, equivalent to what is here exhibited to us among brute animals? The Heathens, notwithſtanding all the remonſtrances of natural light, were actually enſlaved to the worſhip of Deities more like Devils than Divinities. Their reaſonings on ſubjects of the utmoſt importance to mankind were weak, perplexed, and contradictory: and their beſt morality was infected with vices not fit to be named. In their political œconomy a mock-equality was kept up under the ſpecious name of Liberty; which in fact was either a conjunct tyranny exerciſed by a few; or the ſtate was agitated with popular authority, like a veſſel toſſed upon the waves of the Sea: So that the
alternative

alternative was, foreign war or domestic tumult. And they, who were most jealous of their own mutual rights and liberties at home, were inflated with an enthusiastic opinion, that they were appointed the arbiters of all nations, born to enslave other men, and enrich themselves with the spoils of the whole world.

Patriotism and Tyranny look opposite ways, and there may be such a thing as a true Patriot; but, for the most part, these two are like *Sampson's* foxes, connected by a firebrand, to inflame human affairs, and convert public calamity into private advantage.

XXVII. On the other hand, they, who were under the teaching of the true God, were more sublime in their sentiments, clearer in their doctrines, purer in their lives, more obedient and peaceable members of Society, and more patient under all the trials of adversity; knowing that there can be no comparison between the sufferings of time and the rewards of eternity. Among Jews and Christians, examples were frequent of men ready to bear contempt and oppression, torture and death, without complaining. How superior and how amiable are the con-

stancy and resignation which appear in those words of the great Apostle—*for thy sake we are killed all the day long; we are accounted as Sheep for the Slaughter—In all these things we are more than conquerors through him that loved us.* * But amongst the greatest of the Heathens there were all the Symptoms of rage and impatience. We hear a *Plutarch* cursing Providence for the loss of his Son: and see a *Cato* tearing out his own bowels, like a dæmoniac, because he was too proud to submit to the ordination of heaven. *Lucan* had no more wit than to weigh him in the ballance against his Gods, with a shrewd suspicion that the latter were rather wanting in their judgment;

Victrix causa Diis placuit, sed victa Catoni.

Where the truth of Religion decays, and heathen Philosophy supervenes, a surly opposition to Providence, and a spirit of self-murder, will never fail to follow upon the heels of it. For the difference between believers and infidels is not a difference of nature, but of principle. As God hath made of one blood all the generations of men,

* Rom. viii. 36.

their natural wants, weaknesſes, and paſſions are the ſame: yet a different courſe of Inſtitution ſhall make them differ from one another, as the Sheep differs from the Wolf, or the Dove from the Vulture. There being the ſame relation between principle and practice, as between the ſeed and the fruit, it is not poſſible to reap what never was ſown. *Diogenes* might have attained the ſubſtance of virtue inſtead of its ſhadow, had he been better inſtructed: and *Cato*, with the principles of a Chriſtian, might have endured to ſee another man more powerful than himſelf, without perishing at the ſight. I ſay, he *might*; but it doth not follow, that they who are admitted to the knowledge of Revelation will neceſſarily apply that knowledge to the beſt advantage. Truth in the minds of men may be planted and watered, as fruits in the earth; yet the benediction of the heaven above is required to perfect them. But then, as the Science of Nature is not to be collected from the miſcarriages of Nature; ſo an eſtabliſhed rule is not to be overthrown by errors and exceptions. Therefore it is generally to be aſſerted, that if men have the advantage of Truth in the underſtanding, that Truth will extend its influence to their

lives and actions: their passions will be engaged by such objects as will temper and direct, not embitter and disappoint them: so that in all their ways they will concur with an omniscient and merciful Providence in promoting their own tranquility and felicity, till they have attained all the proper ends of their Existence. *Happy are the people who are in such a case; yea blessed are the people who have the Lord for their God!*

But they, who prefer the darkness of Infidelity, ramble from one Theory to another, as the famished beast of the night wanders over the barren desert; ever learning and never able to come to the knowledge of the truth; ever seeking, and never satisfied! And the mind, which is restless within itself, will molest society with the workings of its own pride, hatred, envy, and concupiscence; as those waters can suffer nothing to rest upon them which are tossed with the wind.

XXVIII. Here, methinks, the Sceptic (if any such from the higher regions of Speculation should vouchsafe to look down upon these obscure papers) may be provoked to ask—"And is there then this difference between the influences of Revelation and those of our refined Philosophy?" To which

which I answer, nothing can be more certain : undeniable experience hath taught and confirmed it : and you Deists, or Philosophers * as you affect to be called, by recommending that Virtue for which you have no Sanction, depreciating those sacred Institutions which you never considered, and blanching, so far as your rhetoric will go, the foulest abominations of Paganism, would bring us back once more to the darkness, licentiousness, and desperation of heathens : from all which God of his mercy having called us by the revelation of a superior Philosophy, let us not be again *entangled with the yoke of bondage.*

* *Omnes qui Deum ignorant, et qui vocantur Philosophi. Iren.*

DISQUISITION, &c.

PART II.

I. **T**HE Subject, as explained in the preceding part of this Disquisition, will lead us into many Theological, Critical, and Moral Observations, the chief of which I shall beg leave to offer in their Order.

II. The *Law of Moses* is the foundation of the Scriptures that follow, whether of the Old or New Testament. Therefore, if the sense of any institution, as it there stands, is rightly collected and ascertained, it cannot fail to open many figurative passages of the Bible : and I think we shall be more sensible of the value of this Law in particular, when we have seen some examples of its application.

III. It

III. It was foretold by the Prophets, that the Gentiles should one day become obedient to the word of God, and be taken in as members of the Christian Church in common with the Jews. This event is described by *Isaiah* under the beautiful allusion of a supernatural reconciliation betwixt *clean* and *unclean* beasts. * *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain: For the Earth shall be full of the knowledge of the Lord as the waters cover the Sea.*

The last words shew, that this change was to take place when divine knowledge should be diffused over the Earth, and Christianity should be as common to mankind as the waters of the Ocean are to the World: therefore it was accomplished when the Jews and Gentiles were reconciled by the Gospel.

* *Isa. xi. 6, &c.*

This Scene had once been literally verified, when the various kinds of Animals were taken into the Ark of Noah. The Lion, no longer disposed to hurt or destroy, consented to dwell peaceably * under the same roof with the Lamb. One common interest reconciled dispositions which were almost as opposite as light and darkness. And as a principle of safety united those within the ark, so it is a natural circumstance noted by the Poet, that all animosities had subsided on account of the terror and distress which prevailed without it;

*Nat lupus inter oves : fulvos vehit unda leones :
Unda vehit tigres. †*

IV. When the OEconomy of the Gospel succeeded to that of the Law, all distinctions were abolished as effectually as within the Ark of Noah; according to the sense of St. Peter's Vision on occasion of the Conversion of Cornelius. With a view to this, our Blessed Saviour gave that unlimited charge

* Καὶ ἀποστείλας αὐτὸν (Νωε)
οὐδὲν ἔτι καὶ ἀποστείλας αὐτὸν
ΝΟΙΑ ἦν αὐτὸς αὐτὸν. The Lord
saved by Noah the Creatures

which entered with unanimity into
the Ark. Clem. Epist. ad Cor. i.
† Ovid. Met. lib. i.

to

to his Apostles—*Go ye into all the world, and preach the Gospel to every Creature—to animals clean and unclean, gentle and savage, polished and barbarous, Jews and Heathens.* And with allusion to the same event, he compares the Church to *a net that was cast into the Sea and gathered of every kind.* * When this commission was executed, that is, when men of all nations, like the various kinds of beasts, birds, and fishes, were assembled together as members of the Church by the preaching of the Apostles, St. John in the Revelation hears them all unite in one universal Chorus of praise and thanksgiving to the great Author of their common Salvation—“*Every Creature which is in heaven*” and on the earth, and such as are in the “*sea, and all that are in them, heard I saying*” “*Blessing, and honour, and glory, and power*” “*be unto him that sitteth upon the throne,*” “*and unto the Lamb for ever and ever.*” †

V. Here it is worth observing, to what absurdities men may be driven in sacred subjects, when they have no regard to that symbolical method of speaking and writing, which distinguishes the Bible from all other

* Matth. xiii. 47.

† Rev. v. 13.

books. Christ having ordered his disciples to preach to *every creature*, St. Francis, a monkish Evangelist, taking this strictly according to the sound of the expression, discovered that the commission had never been properly executed : So he betook himself to the woods, wilds, and waters, that by preaching to beasts, birds, and fishes, as such, he might fulfil the command of Jesus Christ, and do what his Apostles, in their ignorance, had left undone.

VI. The character and labours of the Ox are so frequently referred to, that they deserve a particular consideration ; and we are now prepared to trace the meaning of them, St. Paul, * insisting on the rights of the Christian Clergy, takes occasion to introduce that precept of the Law—*thou shalt not muzzle the Ox that treadeth out the Corn*. Hence he argues, that they who preach the Gospel are justly entitled to live of the Gospel ; as the labouring Ox is permitted to eat freely of that Corn which it treads out with its feet for the service of man. This similitude will bear a very close examination : for as the Ox separates the grain from the

* 1 Cor. ix. 9.

Ear, so the Minister is required to preach the New Testament from the Old ; or, in other words, to extract and exhibit the Spirit from the Letter ; and this Spirit gives life to the soul of the hearer, as corn from the threshing-floor gives life to the body. * If then the labour of the Ox illustrates the labour of the ministry, the Ox himself must denote the person of the minister : of which, indeed, there can be no doubt, when St. Paul (1 Tim. v. 17, 18.) hath expressly applied the image to those *who labour in the word and doctrine*. It is the opinion of some ancient Interpreters, † that our Saviour himself, in compliance with the figurative language of the Law, sent out his Apostles *by two and two*, as yokes of oxen ; which allusion is also very evidently taken up by St. Paul, where he addresses his fellow-labourer in the ministry under the name of a *true yoke-fellow* ; ‡ not so much, perhaps, to illustrate the nature of their service, as to remind him of their mutual love and affection : for these faithful animals contract such an attachment to each other by work-

* Consider 2 Cor. iii. 6.

† Macarii Homil.

‡ Συζυγι γινωσκ, Phil. iv. 3.

ing together under the same yoke, that they can never well endure a separation.

In the temple of *Solomon* there was a Sea of Brass, for the purposes of sacred ablution, supported by twelve Oxen; three of which were placed in such a manner under every quadrant of the Vessel, that their faces were directed to the four quarters of the heaven. As the furniture of the Temple was undoubtedly prophetic in its signification, we see in this compound figure the first Apostles of the Gospel, who were Jews by birth, Ministers by office, and twelve in number, going into all the World, and carrying with them the Laver of Regeneration, to baptize all nations.

Now we have proceeded thus far, I think we shall be able to account for a passage in the Prophecy of *Isaiah*, which seems contradictory to the Law of *Moses*. The people were forbid to plow with an Ox and an Ass together, with an allusion to which the Apostle warns his disciples not to be *unequally yoked together with unbelievers*: which was the original meaning of the precept, and the moral of it will always hold good. Yet the prophet says, *Blessed are ye that sow beside all waters, that send forth thither the feet of the Ox*

Ox and the Ass *. This cannot be accounted for, unless it is taken as a prediction, that the separation between the Jews and Gentiles should be kept up no longer than till the times of the Messiah, when the Gentiles should be admitted to work under the same yoke with the Jews, in sowing the seed of the word, and converts should receive baptism at *all waters* indifferently, as well as at those of the river *Jordan*. How exceptionable soever the *feet* of the Ass might be (for the term is emphatic) according to the received rules of the Levitical law, they should at length be sanctified by the Grace of God, and recommended both by the importance and novelty of their commission; *as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.* †

* Isa. xxxii. 20.

† Rom. x. 15. I cannot help setting down the Comment of *Castalio*, as cited by *Pole* in his Collection upon the text of Isa. xxxii. 20. "Id. que facitis (i. e. prædicatis) immittentes bovis asinique pedem, i. e. nullo Judæorum aut exterorum discrimine. Alludit enim ad Mosis præceptum, quo vetat arari bove et asino; hoc est, si præcepti vim penitus consideres, vetat Judæis commercium

"esse cum reliquis nationibus, "tquam cum dispari genere: "quemadmodum Paulus præceptum illud de non obturando bovis ore triturantis refert ad rem diviniorem, "videlicet ad ministrorum alimoniam. Igitur illud discrimen Evangelio sublatum est; felicesque sunt Evangelii Ministri, qui omnes, nullo neque docentium neque docendorum gentis discrimine, "docent." Vide *Poli Synops.* vol. iii. p. 339. lin. 56, &c.

In

VII. Among other articles of the Scripture, which come properly under this subject, is the Prophet *Daniel's* vision of the four great monarchies, under the image of the four beasts, the first a *Lion*, the second a *Bear*, the third a *Leopard*, and a fourth in which all the offensive properties of the other three were united. These monarchies, being heathen, are therefore represented by *unclean* beasts. There is a strict propriety in their arising out of *the Sea*, the waters of which signify the multitude of the Gentiles: and the *four winds of the heaven* striving upon this Sea, and troubling its waves with contrary forces, present us with a grand and striking idea of all that disorder, contention, opposition and tumult, out of which the kingdoms of the earth, and particularly the four great Empires, were generated. *Compact* is a phantom raised by Theorists, who copy from their own brain instead of real life; of whose airy schemes the natural tendency is to infuse those high notions of Liberty, which flatter the pride and encourage the discontent of turbulent Spirits, who have nothing to lose, till they throw all things into confusion, and bring men about again once more to the Sword.

In the Revelation of St. John, the fourth beast of *Daniel*, which is the *Roman Empire*, is revealed in a more particular manner. It is described as a composition of the *Leopard*, the *Bear*, and the *Lion*; and is said to receive its *power*, *seat*, and *authority* from the *dragon*, that is, from the *Devil*, the Patron and Sovereign of the four Idolatrous Empires; who interferes to disturb the world by the instrumentality of human Passions, so far as the Providence of God permits, for the trial of the good, and the punishment of the wicked, who are made a scourge to one another.

After this, another beast is said to arise *out of the earth*: of which it is to be observed, that as the *sea* means the Gentile world, the proper source of the heathen kingdoms, the *earth*, as contradistinguished, must denote some Power rising up in *Christendom*. Then again, this beast is not of the *unclean* sort, but *with two horns like a Lamb*; which is another Character of some Christian Power: and as the context shews this beast to be a member and successor of the *Roman State*, nothing but the Papal Power can be understood by it. I forbear to prosecute this matter, because it has been treated of late years

2

with

with great skill and learning by the Bishop of *Bristol*, in his Discourses on the Prophecies: and I wish these hints may awaken the Reader to examine and consider them as they deserve. However it may not be amiss to inform him, if he is not already aware of it, that Mr. *Dryden*, in his *Hind and Panther*, hath compared the Church of *Rome* to the *Hind*, the Church of *England* to the spotted *Panther* (or the leopard,) and the other classes of Protestants to other beasts, equally unclean and more disagreeable. Which shews us how cheaply a cause may be carried, when its merits are committed to the arbitration of a poetical fancy. The piece is very pleasing as a Composition; but the two following lines will shew the Spirit of it—

*Survey'd her part by part, and sought to find
The ten-horn'd monster in the harmless Hind.*

VIII. There may be other passages, which have either a manifest or a latent reference to this Law: but the foregoing may be sufficient to exemplify its application. I shall therefore proceed to rectify a mistake or two which hath been introduced into this subject.

It may well be conjectured, that a precept so curious and extensive must have exercised the

the wits of learned Divines : some of whom suppose this Law to have terminated merely in physical considerations, such as the wholesomeness or unwholesomeness of particular sorts of food. And certainly God, who created the body, is not unmindful of its welfare ; whence it will generally be found, that the vehicles of grace to the Soul of man are salutary likewise to the body. That Washing with water, which is the pledge of a new life to the Spirit in baptism, is of excellent use to strengthen the limbs and perfect the animal functions : and surely it is not without reason that Sir *John Floyer*, in his excellent treatise of Cold Baths, laments the disuse of *immersion* ; affirming that the children of these latter ages are become degenerate and more sickly under the effeminate practice of sprinkling. * In the other Sacrament, bread and wine are assumed to signify an inward and spiritual grace ; because in their daily acceptance they are of principal use for the sustaining of animal life. And even the divine institution of fasting is not less effectual for the disorders of the body than for those of the mind. By parity of reason, it may be

* See p. 82, and 93, 94.

supposed, that the same food, which was preferred for moral purposes, is in its nature the best adapted to preserve an healthy temperament of the blood and juices. There is this peculiarity in the Wisdom of God, that it attains several ends by the same means: whereas the views of men are narrow and contracted, and their counsels directed to a single point, without any certainty of reaching it. Physical considerations, therefore, may have their place: because they are so far from precluding a moral design in the Law-giver, that they may consist very well with it; while they serve also to open to us a more extensive prospect of the divine benignity.

IX. But of all the Disquisitors that ever took the Law of *Moses* in hand with an apparent serious design, none have erred more palpably than the learned Dr. *Spencer*; whose work, *De Legibus Hebræorum Ritualibus*, would have been excellent indeed, had his Divinity been as sound as his Latinity is native and elegant.

The main pillars of his fabric are these two, 1. That the Hebrews were a people *pinguioris ingenii*, of a gross apprehension, to whom God could never think of proposing any

any moral instruction under an allegorical form; and consequently that the whole Levitical Ritual was intended, as he himself expresses it, to exercise τὸν ἐξω ἄνθρωπον, *the outward man*. * 2. That as they were naturally addicted to Idolatry, the precepts of their Ritual were borrowed from the practices of Idolaters, and accommodated to the Service of the true God: that so their inclination might be humoured, and at the same time their Apostacy prevented.

In these two principles there are almost as many absurdities as words: for one of them contradicts the other, and both are independently confuted by the Scripture. It was a method in the highest estimation with the heathens, and observed universally, to conceal their divine doctrines under the veil of some figurative forms of speech. The *Egyptians* were famed for their *Hieroglyphics*; the *Pythagoreans* for their *Symbols*; the *Greeks* and *Romans* had an extensive *Mythology*, under which the mysteries of their Religion were represented; and all the *fables* of antiquity shew what an opinion was entertained of allusion and imagery, for

* Vide Proleg. cap. i. Ne vitia ullâ mysticè depingere vel que verisimile est Deum, cui cum hieroglyphicè prohibere voluisse. Lib. i. cap. v. § iv.

the improvement of the mind in the manners of human prudence. *Maximus*, in his Epistle prefixed to the works of *Horapollo*, hath well observed, that “ the *Egyptians* “ had their *adyta*, and *Greeks* and barbarians “ in general, when they delivered down the “ truth, concealed the principles of things “ under *ænigmas*, *symbols*, *allegories*, *meta-* “ *phors*, and such like figures.” * They were induced to this, as he informs us, by the three following considerations : 1. That their disciples might be accustomed to a short and sententious way† of expressing themselves ; a similitude or metaphor exhibiting that sense at a single view, which is weak and dilute under the ordinary circumlocutions of language. 2. That the Science of Divinity might be kept from the profane vulgar, and deposited with students properly initiated ; lest that which was too common should fall into profanation and contempt. 3. That the understanding, being sharpened by the difficulty of investigating a mythological meaning, might set the greater value

* Αἰγυπτίοι δὲ καὶ αὐτοὶ διὰ τῶν ἀδύτων παρ' αὐτῶν καλυμμένων τέλο-
ραφως ἐκδιδάσκουσιν. Καὶ ὅλως βαρ-
βάροι τε ἀμὰ καὶ Ἕλληες τὰς τῶν
πραγμάτων ἀρχὰς ἀποκρυψάμενοι,

αἰνυμασι τε καὶ συμβόλοις, ἀλληλο-
ρῖαις τε καὶ μεταφοραῖς, ἢ τοιούτοις
τισι τρόποις παραδιδύκασιν τὴν ἀλη-
θειαν.

† Πρὸς βραχυλογίας ἀσκήσιν.

upon the knowledge thus acquired. The adepts of *Egypt* were conducted to their sacred literature through the preparatory forms of writing called *epistolographic*; to which the next in order was the *Hieratic*, or the writing used by the religious Scribes and Priests; and lastly they were admitted to the *Hieroglyphic*, which was the symbolical writing of their Divinity, and was thought the most perfect and important of all.

X. This of *Maximus* is a learned and rational account. We are now to compare it with Dr. *Spencer's* principles. The purport of his whole work is to shew, that the Heathen Ritual was the Original, and the Jewish Ritual was the Copy. But the Heathen Ritual was all mystery and allegory: how then can it be credible that the Jewish, if borrowed from it, should yet have no mystery at all? Did the perfection of *Egyptian* wisdom consist in throwing a metaphorical veil over their precepts? and could it be the perfection of a *Moses*, educated in the School of *Egypt*, to deliver things according to the lowest literal mode of expression? Surely this could never be: and if not, Dr. *Spencer's* Scheme is a contradiction to itself.

But he objects, that the Jews were a people of a gross apprehension, unfit for all the refinements of allusion. Too many of them were so, and therefore took their Law for such a System as Dr. *Spencer* has made of it: in which they are not singular; for the Vulgar, whether Jews, Heathens, or Christians, have always miscarried by taking images for realities: and if I speak to the intelligent, I need not stay to prove it. * To say, as this learned man doth, that the Law was intended only for the *outward man*, is formally to contradict the New Testament: for then it would have followed, that he was truly a Jew who was such outwardly: but saith the Apostle, *he is a Jew which is one inwardly*, and *circumcision is that of the heart*: which is no new doctrine, but agreeable only to what *Moses* had published before.

XI. By another mistake, Dr. *Spencer* has given the seniority to Heathenism: and to support it, shews from heathen authors, with much learning, that many Ritual Laws were common both to the Hebrews and the Heathens. Which is not to be wondered at; because if we go far enough backward,

* See the xiiith Chapter of Monsieur *Pascal's* Thoughts.

we come at length to one common fountain of Patriarchal Tradition. "There is one observation (says Dr. *Shuckford*) which, as far as I have had opportunity to apply it, will fully answer every particular that Dr. *Spencer* has offered; which is this; that he is able to produce no one ceremony or usage practised both in the Religion of *Abraham* or *Moses* and in that of the heathen nations, but that it may be proved that it was used by *Abraham* or *Moses*, or by some of the true worshippers of God, earlier than by any of the heathen nations." * Whoever examines the sacred history with attention, will discover that the principal Rites of the Levitical Law were in use before the time of *Moses*, that is, during the Patriarchal State of the Church: and I have seen a work of the last century in the *Bodleian* Library with the Title of *Lex ante Legem*. The subject is curious, and cannot be without its use if treated with judgment. With regard to this Law in particular concerning the distinction of animals the case is very plain; because it appears from the practice of *Noah*, that such a distinction had

* *Shuckford's Connect.* vol. i. p. 157.

taken place before the Flood. Here Dr. *Spencer* is at his wit's end, being driven to the supposition or presumption, that beasts were called clean and unclean by anticipation: * but they were not only *called* so; for they were actually taken as such, and applied as such, as effectually as by the institution and practice of the Mosaic Law.

XII. It happens, however, that the reasonings of this learned writer lead him frequently astray from his principles, so as to render his work remarkably inconsistent. Thus, for example, he rejects with scorn the figurative sense of this Law, as a sort of *light bread* offensive to the taste of every intelligent Reader: unhappily alluding to that other figurative Diet, which the carnal Israelites rejected in the wilderness. Yet he hath asserted † its figurative sense as expressly as I have done, and hath even proved it by a text of the New Testament, which had never occurred in my own researches. With regard to its figurative use in separating the Jews from the Gentiles, he reasons thus — “Why should the Jews withdraw them-

* *Ut mundorum et immundorum animalium in historiâ diluvii nulla proleptica mentionem* fecisse videatur. Lib. i. cap. v. § v.

† Lib. i. cap. v. § iv.

“ selves

“ selves so rigorously from the Company of
“ the heathens, unless they were enjoined
“ so to do by this law concerning the dis-
“ tinction of meats? for whosoever shall
“ diligently examine the Book of *Moses*,
“ will see that there is no other law which
“ clearly and expressly obliges the Jews to
“ avoid all familiarity with foreign nations.”

In another place he suspects it was intended
as an admonition to mental sanctification;
and adds a learned and proper remark to con-
firm his suspicion. “ God ordained this dis-
“ tinction of meats, that the puerile nation
“ of the Hebrews might be led by an appli-
“ cation of this law to the first elements
“ of sanctity and actual purity. And this
“ conjecture is founded upon the reason God
“ himself hath assigned for this institution;
“ for after he had delivered the law about
“ separating the clean animal from the un-
“ clean, he immediately adds, *be ye holy, for*
“ *I the Lord your God am holy*. Which words
“ *St. Peter* applies, not to legal but to evan-
“ gelical sanctity, such as we should aspire to
“ through the whole course of our lives.
“ I must not deny that the text of *Leviticus*,
“ in the outward Letter, requires only a sort
“ of legal sanctity, extending merely to cor-
“ poreal

“poreal purification :” (*i. e.* that the Letter of the Law is the Letter of it) “but it is agreeable to the *umbratic nature* of that Law, that we should believe those words to have contained a more sacred meaning at the bottom, and to have directed the Jews to a sort of purity properly so called, and conformable to that of the Divine Nature itself, under the figure of external purification.” This passage affirms of the subject in general what I have endeavoured to shew of its several particulars : for that which is true of the whole must be true of the parts. So that we have no opposition from the ingenious Dr. *Spencer*, but so far only as he is opposite to himself.

XIII. I think it must occur, after what hath been said, that the All-wise Creator had moral ends in view, as well as natural, in the formation of the World, and particularly in the establishment of the Brute Economy. Reason is a principle more sublime than Instinct; yet Reason may be greatly improved, and the benefit of Society may be as greatly advanced, by a proper attention to the various instincts of animals. As the *Sluggard* is reprov'd by the example of the provident and industrious *Ant*, other
men

men may see other mistakes and failings rectified by the conduct of other animals; so that it may be said with propriety of them, as it was said of the Ant—*Consider their ways and be wise*. I think it is but just to assert, that this moral use of the animal Creation was originally *intended* in the formation of the World: because it would be a supposition unworthy of God, that the works of nature should be capable of answering any good end, which his wisdom did not foresee, and consequently design.

XIV. The manners of mankind, being derived more from Custom and Education than from Nature, are subject to vary with their circumstances, and are scarcely exempt even from the mutability of fashion itself. But brute animals are not free agents, because they were not designed to be moral agents; for morality, intellectual purity, and religious wisdom, are and must be by their nature the objects of choice. Brutes are therefore neither able to disguise their dispositions, nor to change the objects of their attention: on which account they are a never-failing source of instruction, holding out to mankind the same admonitions in every age of the world.

In

In respect of its certainty and immutability, Instinct is far superior to Reason: but man has this unquestionable superiority over the brutes, that he views them not brutishly, as they view him, but rationally; that is, with a sense of the infinite wisdom of their Maker, and with an application of their various properties to the improvement of the mind in Wisdom and Religion. He who looks upon brutes, as brutes look upon men, without learning any thing from them, loses this privilege of his Reason. And certainly, if God had moral views in the ordering of the world, it ought to be considered with a moral intention; which practice will lead us to a sort of Philosophy most worthy of a rational mind, the Candidate of an higher and invisible world. Naturalists may amuse themselves with counting the teeth of beasts, the scales of a snake, the threads of a flower, or the microscopical feathers upon the wing of a moth; and amaze the ignorant with a grand display of superficial Literature; which may serve excellently well for order and distinction, as the titles upon the drawers in the shop of the apothecary: but they see not the highest Wisdom of God in the Creation, till they discover the spiritual through the

the natural world, which no Glass but that of the Scripture will enable them to do. The Christian only can feel the force of those words—*Lord ! how manifold are thy works, in wisdom hast thou made them all !* The more we examine things by the proper light, the more we shall be convinced that the Natural and Moral Systems of God are allied throughout to one another : and whatever may be suspected to the disparagement of REVELATION by the half-learned unbeliever, whose Vanity hath put out the Eyes of his understanding, it will be found to have the attestation of all Nature. Every blast of Air that blows, every blade of Grass that springeth up from the ground, and every living Creature that moveth upon the face of the Earth, is, in some respect or other, subservient to the Philosophy of the Gospel. So that if any man would be a rational Infidel, he must find some other world to reason in : this world is the school of Christianity.

XV. Whether the Heathens derived this article of their wisdom from Oriental Tradition, or whether it was the offspring of their own Reason and Contemplation, they certainly saw, in some measure, the moral use of the animal Creation ; which is applied by
the

the fables of *Æsop* in particular so excellently well to the purposes of morality, that some have judged his productions but little short of inspiration. * They are without exception the best vehicles of moral instruction to young minds, more apt to be delighted with examples than abstractions; and I know not of any more valuable treasure that has descended to us from Pagan Antiquity. The Ancients were so attached to this figurative use of the animals, that the *Egyptians* in their *Hieroglyphics* assumed them as Characters to denote all the powers or depravities of the human mind, the excellencies of art and the errors of ignorance, the policy of the wise and the simplicity of fools. They even filled the heaven itself with them, expressing thereby the nature of the Elements, and accommodating them to the celestial phenomena; placing the figure of the *Crab* at that point of the Zodiac, when the Sun, having attained the height of the Summer, begins to go backward again toward the winter; and the figure of the *Capricorn*, or mountain Goat, at the lower Tropic, where

• Αἰσωπὸς δὲ δοκεῖ μὴ πορρεῖν καλίας ἀψαμένῳ. Max. Planūd.
 διότι τὰς ἐπιτηδίας τῶν ἡθικῶν διδάσ- in Vitâ *Æsopi*.

the Sun begins to *climb upwards* toward the northern hemisphere. The two *Bears*, inhabitants of the coldest Climates, are placed by the North Pole, over the regions of perpetual frost and snow; the Lion, the Egyptian Symbol of the Solar Light, *, in that part of the Zodiac which corresponded formerly to the month of *July*, when the Heat of the Sun is most predominant: and the like propriety of expression might be traced in others of the celestial figures, which may seem to have been placed with no other design than that general one of parcelling out the Stars into intelligible tribes or classes. The fabulous origin given to them by some of the Greeks and Latins is altogether childish and ridiculous.

XVI. Here it is to be observed, that the heathens having erred in their notions of honour and excellence, some of their highest virtues having been no better than celebrated vices; they have on many occasions given the precedence to unclean ani-

* Κεφαλην γαρ εχει μεγαλην το τε ωρη λεοντας υποτιθασαι, διικνυν-
ζων. Και τας μιν κορας πυρωδεις, τις το προς τον θεον τε ζωη συμβο-
λο. Horapoll. Hierogl. lib. i.
το δε προσωπων γρογυλον. Και λον. cap. xvii.
πρεσ αυλο ακτινοειδεις τριχας καλα
μυμησιν ηλιου; εθεν και υπο τον θρονον

mals, adorning even their Divinities with the skins of Beasts of Prey. The appetite for honour, as it signifies military glory, being attended with a thirst of blood, it is not strange that the mighty warriors and hunters of the world should have chosen to array themselves with the spoils of Lions, Leopards, Tygers, and Bears, their rivals in cruelty. But the servants of God, who had the more valuable ornament of a meek and quiet spirit, are said to have *wandered about in sheep skins and goats skins*, in a world that was *not worthy* of them. They preferred the appearance of those Creatures, who like themselves had been helpless, persecuted, and yet most serviceable to the world. Our Saviour supposes all his followers to be in *sheeps-clothing*; warning us at the same time that many should assume the habit of the sheep, though allied more nearly in their appetites and manners, their internal character, to the ravening wolf. And it seems agreeable to reason, that the Providence of God hath designedly furnished the sheep with the best materials for human clothing, as it were to remind us daily what Spirit we should be of. It is difficult to account

count for those coats of skins * which God gave to *Adam* and *Eve*, to clothe them before their expulsion from Paradise, but by supposing them to have been the skins of animals slain for sacrifice, in consequence of the fall: and if such, they were of the clean sort, amongst which the Sheep had the preference, being afterwards appropriated to the daily service of the Tabernacle and Temple.

XVII. In the modern Science of Honour, commonly called Heraldry, the principal Characters are taken from the animal kingdom. But here again the chief place is given to Beasts and Birds of the savage and rapacious kinds. *Cornelius Agrippa*, in his work upon the *Vanity of the Sciences*, which is a Satyr upon all orders and professions, but rather too precipitate and unmerciful, takes occasion from this circumstance to fall foul upon all the Titles of Honour and Nobility, as having their original in *Theft*, *Murder*, and *Rapine*. “ It is unlawful (saith he) for
 “ Noblemen to bear in their Coats an Ox,
 “ a Calf, a Sheep, a Lamb, a Capon, an
 “ Hen, or any of those Creatures which

* Gen. iii. 21.

“ are necessary for the use of mankind; But
 “ they must all carry for the Ensigns of their
 “ nobility the resemblances of cruel monsters
 “ and birds of Prey.—There be many of the
 “ smaller animals also that claim a prero-
 “ gative in the shields of great men, pro-
 “ vided they are the *documentors of mischief*.
 “ —Those shields that are blazoned with
 “ things that are less noxious, as Trees,
 “ Flowers, Stars, or are otherwise distin-
 “ guished only by variety of colours, are
 “ accounted much more modern and less
 “ noble than the other, as not being acquir-
 “ ed by any acts of war, or other artifices
 “ of Ruin and Destruction.”* It is indeed
 very true, that the chief and perhaps the
 only merit of some, who have been raised
 to that Honour by which their Posterity are
 ennobled at this day, consisted in their
 adhering to the fortune of some Tyrannical
 Invader, who took that to which he had
 no Right but from the Sword; and reward-
 ed his accomplices with Inheritances violently
 taken away from the lawful Possessors. Yet
 after all, there is a Military Virtue, which
 ought to be distinguished as a proper founda-

* Chap. lxxxi.

tion of Nobility. For as some have been raised by the ruin of the innocent; others have received the honour they justly deserved for delivering their Country at the hazard of their lives: a service which the strictest laws of Christianity have not condemned, though *peace on earth* is its principal object. For, as things are now constituted, peace and good order are the consequences only of war: and *John the Baptist*, who was sent to reform all orders of men, did not censure but rectify the profession of a soldier; who ought never to *begin* a quarrel, nor proceed to bloodshed upon *false accusations*. And all *Kings*, who are Soldiers by their office, should lay up this Counsel in their hearts.

XVIII. But leaving Heathens, Mythologists, and Heralds, it concerns us more immediately as Christians to consider how it comes to pass, that we are not now obliged to a literal observation of this Law. For this there are two Reasons. 1. Because it is better to fulfil the Spirit than to observe the Letter of the Law. The Gospel enjoins all that purity without a figure, which the Law suggested to the Jews under the distinction of meats. He, who has attained

that purity of heart, hath already answered the end of the Law ; in which case the descriptive or ceremonial part may be rejected as a yoke of bondage no longer necessary. In this moral part the Jews miscarried : the Apostle having taught us, *they were not profited by the meats in which they were occupied.** It was the design of the Great Lawgiver that they should be *profited* : Such was the admonition which this distinction held forth to them : but they were not. They had the form, without that *grace* to which it should have led them : while Christians, on the contrary, having that grace which the Jews wanted, are dispensed with concerning the form. The Law and its meaning is written in their hearts, and manifested in their lives. Instead of making void the law, they establish it by keeping up to its intention. *The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost* : it is all that the figurative meat and drink of the Law signified and recommended. The food that is clean and holy is a true faith, and a life separated from Sin. He, who is thus distinguished from other men, is the Guest of

* Heb. xiii. 9.

God and hath communion with Christ, whose *meat* was to *do the Will of the Father that sent him.*

On this consideration we are released from the literal observation of the Law. That practice is now superseded by a better, which will bring us to a nearer alliance with God. Another consideration is this ; that the Gentiles, being admitted to the Gospel, are no more to be accounted common or unclean. For the separation of the Jews was kept up, as Dr. *Spencer* hath learnedly remarked, by the observation of this Law in particular : and as that separation subsists no longer, the law is of course become obsolete.

XIX. But though the Divine Mercy hath accepted men of every kind to the privileges of Christianity, it cannot be too often repeated, because it ought never to be forgotten, that *Jesus Christ* did not come to save men *in* their sins, but from the dominion of sin and all its evil consequences. The Church is therefore not to be used as a sanctuary to all manner of iniquity. On the contrary, they who enter into it should put off their savage natures, as the animals which entered into the ark of *Noah*. The Gospel is more excellent than other Systems,

because it hath a power of changing the manners by rectifying the passions. For Pride will have the effects of Pride; Covetousness will be followed by fraud and rapine; Ambition and worldly Policy will transform Christians into monsters, let them loose upon one another, and introduce such disorders amongst them as formerly among the Heathens. This is finely touched by Dr. *Young*, and in such terms as fall in with our present subject;

Eager ambition's fiery chace I see;
 I see the circling hunt of noisy men
 Burst Law's Enclosure, leap the mounds of
 Right,
 Pursuing and pursued, each others Prey:
 As wolves for rapine, as the fox for wiles;
 Till *Death*, that mighty Hunter, earths them
 all. Night IV.

XX. Let every man then examine his own heart, and review his Character as it is reflected to him in this Mirror of the Animal Creation. Let him consider whether he is honest, industrious, and profitable to Society, as the labouring Ox; meek and patient as the Lamb; or whether he returns as the Dog to his vomit, and as the Sow that
is

is washed to her wallowing in the mire : whether he is harmless as the Dove, or subtle as the Fox, and rapacious as the Vulture : whether he avoids the Truth, as the Owl avoids the Light ; or whether he rejoices in it, as the Lark which rises toward the Heaven with the appearance of the morning. For though Jews and Gentiles are incorporated together for the present, the immutable distinction between Good and Evil shall at length prevail over the temporary Naturalization of men in the Christian Society ; an eternal separation shall take place ; and they only who shall have put on Purity, Temperance, Resignation, and Patience, shall have their final portion with the *Lamb of God*.

XXI. While we are aspiring to this moral use of the brute Creation, it will be a grand reproach to us if we are unmindful of its natural use. Reason and Religion require, that the creatures of God, especially those appropriated to the service of man, should be treated with discretion and tenderness. The Mercy of God is *over all his works* : his Providence extends to brutes as well as to men : *he feedeth the young ravens that call upon him* ; and even the *Lions*, roaring after their

G 4

prey.

because it hath a power of changing the manners by rectifying the passions. For Pride will have the effects of Pride; Covetousness will be followed by fraud and rapine; Ambition and worldly Policy will transform Christians into monsters, let them loose upon one another, and introduce such disorders amongst them as formerly among the Heathens. This is finely touched by Dr. Young, and in such terms as fall in with our present subject;

Eager ambition's fiery chace I see;
 I see the circling hunt of noisy men
 Burst Law's Enclosure, leap the mounds of
 Right,
 Pursuing and pursued, each others Prey:
 As wolves for rapine, as the fox for wiles;
 Till *Death*, that mighty Hunter, earths them
 all. Night IV.

XX. Let every man then examine his own heart, and review his Character as it is reflected to him in this Mirror of the Animal Creation. Let him consider whether he is honest, industrious, and profitable to Society, as the labouring Ox; meek and patient as the Lamb; or whether he returns as the Dog to his vomit, and as the Sow that

is washed to her wallowing in the mire : whether he is harmless as the Dove, or subtle as the Fox, and rapacious as the Vulture : whether he avoids the Truth, as the Owl avoids the Light ; or whether he rejoices in it, as the Lark which rises toward the Heaven with the appearance of the morning. For though Jews and Gentiles are incorporated together for the present, the immutable distinction between Good and Evil shall at length prevail over the temporary Naturalization of men in the Christian Society ; an eternal separation shall take place ; and they only who shall have put on Purity, Temperance, Resignation, and Patience, shall have their final portion with the *Lamb of God*.

XXI. While we are aspiring to this moral use of the brute Creation, it will be a grand reproach to us if we are unmindful of its natural use. Reason and Religion require, that the creatures of God, especially those appropriated to the service of man, should be treated with discretion and tenderness. The Mercy of God is *over all his works* : his Providence extends to brutes as well as to men : *he feedeth the young ravens that call upon him* ; and even the *Lions*, roaring after their
G 4 prey.

prey, do seek their Meat from God. All the creatures in the Earth, the Air, and the Sea, wait upon his bounty, and *he giveth them their meat in due season.* The proper office of man therefore, as the Vicegerent of God in the government of the animal kingdom, is to imitate the goodness of God; to take delight in providing for the wants of such creatures as are dependent upon him, and in applying them, with moderation, mercy, and gratitude, to the uses appointed by the wisdom of our common Creator. Kings, who rule over men, are ordained ministers of good to those who are committed to their charge. The safety of the people is the supreme law of their conduct; and no divine authority will give a sanction to the wanton destruction, or even the unnecessary oppression of their subjects. In like manner, God hath made man the Lord of inferior creatures, but not their Tyrant. There are many ways of abusing them; but to insist upon these at large, would be quite foreign to the nature of this disquisition. The practice of dissecting animals alive, to satisfy an unprofitable curiosity, is horrible to reflect upon. Indignation must be excited in any benevolent mind, when it presents to itself an helpless

less dog, stretched upon a table, crying and fainting under the knife of a philosophical butcher, who affects to enlighten the world with his wonderful discoveries ; as if science were like to receive some elegant improvements from a man who has no feeling.

It is a consideration not less offensive, and, I fear, we have much to answer for upon this account, that horses, which contribute so much to our health, comfort, and convenience, should be hurried out of their lives, with galled breasts and battered knees, to save the precious time of impatient people, some of whom never employed any moments of their life to the glory of God or the good of their country. This is now become a national offence : and though the devotees to pleasure, together with the drudges of Mammon, may be too much in haste to listen to the voice of a speculative Monitor ; yet certainly God, who hath lent his creatures to us, will not think it beneath his notice to enquire how they have been treated.

Cruelty to dumb animals is one of the distinguishing vices of the lowest and basest of the people. Wherever it is found, it is a certain mark of ignorance and meanness ; an intrinsic mark, which all the external advantages

tages of wealth, splendor, and nobility cannot obliterate. It will consist neither with true learning nor true civility; and Religion disclaims and detests it as an insult upon the majesty and the goodness of God; who, having made the instincts of brute beasts minister to the improvement of the mind as well as to the convenience of the body, hath furnished us with a motive to mercy and compassion toward them very strong and powerful, but too refined to have any influence on the illiterate or irreligious.

ADDITIONAL REMARKS.

I. **T**O shew that I am not singular in ascribing a moral signification to the corporeal marks by which the clean animals were distinguished, I have referred to some ancient writers, as their sense is exhibited by *Pierius* in his *Hieroglyphics*, See p. 18. of the foregoing Disquisition. But it is not necessary to go so far backward. I have followed, without knowing it, the sense of a modern divine; whose compositions shew him to have been one of the best writers this Church can boast of; I mean Dr, *Young*, Father to the celebrated author of the *Night Thoughts*. In his Sermon called, *the Holy Contemplative*, we find these words: “Among
“ the ceremonial Laws of Moses (whereof
“ the allegorical was the most proper and
“ principal interpretation, and according to
“ which sense they were chiefly to be ob-
“ served) this was one—that no beast should
“ be

“ be accounted clean, but such as had these
 “ two qualities, *cleaving of the hoof*, and
 “ *chewing of the cud*. And these two qualities
 “ in the beast were only symbols of these two
 “ acts in men, which I am now treating of.
 “ Dividing the hoof was a symbol of the act
 “ of discerning between good and evil, that
 “ is contemplative knowledge : and chewing
 “ the Cud was symbolical of the act of ap-
 “ plying what we know to practice ; and
 “ both these are necessary to make a man
 “ clean.” *Young’s Sermons*, vol. ii. p. 178,
 179.

II. At p. 22. some notice is taken of the
 impure sacrifices of the heathens, and parti-
 cularly of their horrible practice of offering
 human victims, which is confirmed by a
 passage or two in the margin. The *ανθρωπο-*
θυσια and *τεκνοθυσια* of the heathens have been
 treated more at large by a very able hand,
 Mr. Bryant, in his *Observations and Enquiries*
relating to ancient History, which every learned
 reader, who is fond of such researches, will
 consult with pleasure and advantage ; the au-
 thor having discovered a more than ordinary
 degree of skill in Biblical as well as Grecian
 Antiquity, together with great judgment
 and

and ingenuity in the application of Etymological Criticism. He has shewn by a multitude of authorities, that human victims were offered to the heathen Deities, in *Egypt, Arabia, all the states of Greece, Italy, Germany and Gaul, Iceland, Africa, and America.* In a word, that where Idolatry prevailed, it was ever attended with this unmerciful superstition of shedding human blood, with every possible circumstance of barbarity. The whole account taken together affords us a frightful picture of the abominations of Paganism, and is even a disgrace to human nature : for it does not appear that the practice was ever censured to purpose by any of the heathens, till the previous publication of the Gospel had occasioned some of the more learned and rational among them to alter their tone ; the Christians in their writings and discourses having severely exposed the impurity, absurdity, and cruelty of the heathen Superstition.

From what original this general practice of offering human victims could be derived, is a question of importance. Mr. *Bryant* deduces it from a tradition common to the most remote antiquity, which in process of time was miserably depraved : and his curious observations

servations on the *Mystical Sacrifice* of the Phœnicians render it more than probable. See p. 286. For this, and other offerings like to it under the names of *φαρμακοι* and *καθαρμοα*, were not devoted upon any apparent principle of cruelty, as might be supposed when captives taken in war were butchered before an Idol; but for the purposes of expiation and atonement; to compensate for the offences of the people, to avert the anger of heaven, or invite its protection on occasion of any publick danger or calamity.

III. In the *second Part* of the Disquisition (II—VII) it has been shewn, that clean and unclean animals are applied in the subsequent parts of the Scripture in such a manner as is agreeable to our sense of the Mosaic distinction. But it has been objected, that the Scripture seems not to be uniform in such an application. To which it must be replied, that as clean and unclean animals are not realities of good and evil, but only figures; nothing hinders, but that, like other figures, they should signify differently, when under some different acceptation: as the same object, according to every new direction of the Light that falls upon it, will project a different shadow.

My

My meaning will be best explained by some examples borrowed from the style of the holy Scripture. *Water*, as a medium of purification, is a fit image of the Spirit of Regeneration in baptism, which washes away Sin: but, in its capacity of overflowing bodies with its waves, it becomes a figure of affliction, destruction, and even death itself. The same water which bore up the ark of *Noah* in safety, and exhibited a pattern of the Salvation of the Christian Church, destroyed the world of the ungodly. The Light of the Sun is beneficial to the whole creation, and is emblematic of that divine light of life, which enlightens every man that cometh into the world: but the parching heat of its rays is used in the parables of Christ to express the fiery trial of persecution and tribulation for the Truth's sake.

With the same variety of allusion, and without any danger of impropriety or confusion in the language of the Scripture, the *Lion*, considered as an hungry and blood-thirsty beast of Prey, is an image of the *Devil*, who as a roaring lion walketh about seeking whom he may devour. But in regard to his Strength, Power, Generosity, and the majesty of his countenance, he is highly expressive

expressive of the Regal Character, and is therefore assumed to denote the Power and Majesty of *Christ* himself, the *Lion of the Tribe of Judah*, Rev. v. 5. *David*, in his Elegy on the death of *Saul* and *Jonathan*, recounts it as an honour to them in their capacity of warriors, that *they were swifter than Eagles, they were stronger than Lions*: and the allusion cannot be thought to interfere with the Levitical distinction; for eagles and lions are not separated from the clean animals for their strength or their swiftness abstractedly considered, but for the ferocity which applies these excellent properties indiscriminately to the purposes of contention, rapine, and bloodshed. The dog is an unclean animal with many unclean properties; but for his vigilance, * fidelity, and sagacity, he surpasses all other creatures, and becomes a proper assistant to the shepherd; in which capacity the Prophet *Isaiah*, chap. lvi. 10. alludes to him as an example to the ministers of God's word, whose office it is to guard the flock from the incursions of the wolf: for they who give no warning of the enemies of

* — *Nunquam, custodibus illis, Aut impacatos a tergo borrebis*
Nocturnum stabulis furem, in- lberos. Virg.
cursusque luporum,

the Church are reproached as *dumb dogs that cannot bark*; a name which in modern times has been accommodated by men of heat and zeal to what bishop *Latimer* calls *unpreaching Prelates*.

The instance, which of all others seems most opposite to the established order of the Animals in the Law, is that representation of the *blessed* and the *curst* at the day of judgment in *Matth. xxv. 32, &c.* under the figures of *Sheep* and *Goats*. But the difficulty of this similitude is removed by the manner in which it is introduced. It does not proceed on the ground of any specific differences between *Sheep* and *Goats*; (though the *sheep* in respect of its colour, and its good qualities will be allowed the preference) but on the act of *separating* one party from the other—*he shall separate them one from another, as a Shepherd divideth his sheep from the Goats*. If this grand division is illustrated by the act of a *Shepherd*, no division under the direction of a *Shepherd* can be agreeable to nature, but of such cattle as are committed to the charge of a *shepherd*. If *Wolves* or *Swine* had been assumed instead of *Goats*, the contrast between the animals might have appeared more striking, but the act of se-

parating them could not have been attributed to a Shepherd; by whose Office *Christ* was pleased on many occasions to signify his own as the Saviour, Judge, and Ruler of his people.

IV. In my reflexions on the learning of the *Egyptians*, at p. 68. I have followed the general opinion in supposing them to have practised *three* different sorts of writing, and have given the account in the words of *Maximus*. But this matter having been considered more attentively by a learned friend, for whose judgment and erudition I have the highest respect, I shall offer his sentiments to the Reader in his own words. “ You
 “ have a quotation from *Maximus's* Preface
 “ to *Horapollo*, to shew there were three
 “ sorts of writing among the *Egyptians*.
 “ Above twenty years ago I had a particular
 “ occasion to search into the truth of this as-
 “ sertion, and could find no grounds for it,
 “ tho' 'tis asserted by *Diodorus Siculus*, Lib.
 “ iii. and by *Clemens Alexandrinus*, Lib. v. p.
 “ 555. Edit. Paris. 1629. The Inscriptions
 “ on the Tables of Isis, the Obelisks, and
 “ the breasts of the Mommies, are all in
 “ Hieroglyphics, and we have no footsteps
 “ of any other sort of writing till after the
 “ times

“ times of *Alexander the Great*, when the
 “ Greek Alphabet was first introduced under
 “ the *Ptolemies*, from whence it is supposed
 “ the Coptic took its rise. I know not the
 “ age of *Maximus*, but should think him to
 “ be far later than *Diodorus Siculus*, who is
 “ himself by no means ancient enough to
 “ attest a fact at least 500 years older than
 “ himself, without some concurrent evidence.
 “ There is not the least scrap of any hieratic
 “ writing remaining in any old Author. The
 “ inscriptions on the Obelisks given us by
 “ *Tacitus* (*Annal.* l. ii. p. 42. edit. fol. Basil.
 “ 1519) and by *Ammianus Marcellinus* (l. xvii.
 “ p. 145. edit. Gryph. 1552) shew the Hiero-
 “ glyphic to have been the common Character
 “ of the country before they had an Alpha-
 “ bet ; for it is not likely they would have
 “ chosen to have locked up the praises of a
 “ vain glorious King in Mystic figures known
 “ only to a few, when the visible design of
 “ of those very magnificent monuments was
 “ to display the honour of their Kings and
 “ the Glory of their Country. *Marcellinus*
 “ judiciously calls these symbolic figures the
 “ *beginning of knowledge.* *Formarum autem in-*
 “ *numeras notas, Hieroglyphicas appellatas, quas*
 “ *ei undique videmus, incisas initialis sapientiæ*

“ *vetus insignivit autoritas.* We have no
 “ good authority to introduce another sort
 “ of writing among the Egyptians but the
 “ *Hieroglyphic* and the Greek. Had there
 “ been a third, certainly some footsteps
 “ would have remained besides the *ipse dixit*
 “ of *Diodorus*, from whom it is probable
 “ *Clemens* and *Maximus* borrowed it.”

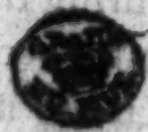
Maximus is a modern Greek writer. He calls himself bishop of *Cythera*, an island between *Candy* and the *Morea*, now called *Cerigo*. There is a second Letter from him addressed to the person of *Hæschelius* the Editor of *Horapollo*, and it is dated, as his Preface is, in the year 1595. His account is therefore of no value, but for the remarks intermixt with it.

V. My subject led me naturally at p. 68. to reflect on the moral use of the Animals in the Fables of *Æsop*; and that again hath since led me to inquire after the original of those fables. But the dissention among authors is so great concerning this matter, that nothing certain can be determined. *Quintilian* ascribes them to *Hesiod* as the first author; *Phædrus* speaks of *Æsopus Auctor*. As to the conjecture of *Salé*, translator of the *Koran*, and *Bayle*, that they
 are

are to be ascribed to *Lokman*, an eastern fabulist, and that there was no such person as *Æsop*, it is of little credit. *Fabricius*, in his *Bibliotheca Græca*, an author of good repute, does indeed express a doubt whether the Fables under the name of *Æsop* were written by him. Upon the whole, it seems most probable, that *Planudes* was the compiler, and that the Collection is miscellaneous, the greater part of them having *Æsop* for their author. The matter of them shews that they were not all of the same age or country. The fable of the *Fox and the Grapes* must be Oriental, because it is not known that any *European* foxes eat grapes; though it hath always been observed of the foxes of *Palestine*. Having occasion lately to mention this circumstance, I was informed on the authority of a gentleman of Observation, who has spent some years abroad, that the dogs in the *Madeiras* are all confined under a very severe penalty upon the owners, during the season when the vineyards are in fruit, because they devour the grapes: which is, to me at least, a new article of Natural History.

VI. I ought to make some Apology for having derived the name of *Nimrod*, p. 22.

from נמר a word which signifies a *Leopard*. The Learned Mr. *Bryant*, in some part of his work, supposes it to come from מרד to *rebel*; and another Gentleman, who has a critical knowledge of the Hebrew, has objected to my Etymology, being of the same opinion with Mr. *Bryant*. I must confess also that the Lexicons are against me. What I have to answer is this; that the word, if interpreted a *rebel*, is not grammatical: it should then have been מורד or מריר. If it is taken in the sense I plead for, it must be deemed a *quadriliteral* word, and as such compounded of a double radix. If the latter root begins with the consonant which terminates the first root, it is the custom of the language to drop one of them, and leave four letters instead of five. By this rule, the two roots are נמר a *leopard*, and רדה or רר to *domineer*: of which senses both are equally pertinent when applied to the Character of *Nimrod*.



F I N I S.

THREE DISSERTATIONS

LIFE AND DEATH

E R R A T A.

Page. 3. *dele* the marginal commas from line 6. to line 11. Page. 64. line 14. for *arbitation*, read *arbitration*. Page 80. after the word *world* *dele* the point (.)

WILLIAM JONES

In the Press, and speedily will be published,

THREE DISSERTATIONS
ON
LIFE AND DEATH.

- I. A Survey of the Brevity and Vanity of Human Life, with the Consolation administered by the Christian System against both.
- II. Considerations on St. *Paul's* Wish to depart and be with *Christ*. With an Appendix on the *intermediate State*.
- III. Death a *Blessing* to the good Man.

By WILLIAM JONES,

Rector of *Pluckley*, in *Kent*.

is the First, and Speedily will be published.

THREE DISSERTATIONS

ON

LIFE AND DEATH.

I. A Survey of the Doctrine of Human Life, with the Conclusion, that the Christian System against

II. Considerations on the Doctrine of the Immortality of the Soul, with an Appendix on the Immortality of the Soul.

III. Death a Blessing to the Good Man.

By WILLIAM JONES.

Revised Edition, in Two Volumes.



